

**Charts and Outlines for
Later Hebrew History**

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SECTION A

INTRODUCTION TO THE COURSE OF STUDY

REVIEW OF GENESIS THROUGH THE ERA OF SOLOMON

OVERVIEW OF PRESENT COURSE OF STUDY

LESSON 1

I. PRELIMINARY REMARKS

The purpose of this course is to introduce the beginning student to the literature of the Old Testament as outlined in the table of contents. No previous acquaintance with the Old Testament is presumed on the part of the reader. As a result the nature of the approach is purely *survey*. It is hoped that the student will gain an appreciation from this portion of the Bible and pursue further and more detailed studies in the future, as they will be avoided, for the most part, in this syllabus.

Six *key areas* should soon become the object of the student's attention. They are

- key persons
- key events
- key places
- literary structure
- chronology
- theological intent

These are the elements which the professor will seek to emphasize in classroom lectures and discussions. They will form the "building blocks" for developing an understanding of the Old Testament from the mutual perspectives of history and literature. A brief explanation of each of these areas might be helpful.

KEY PERSONS

Referring to those individuals who played a crucial role in the development of Israel's history. Men and women especially used by God to accomplish his purposes, such as Moses and David.

KEY EVENTS

When the course of Israel's history, or the history of mankind, witnessed significant changes or influences. Examples here might include the division of Solomon's kingdom, the destruction of the temple, and the restoration of the people of Israel under Zerubbabel.

KEY PLACES

A basic understanding of at least three maps is essential here: (1) Egypt and the Sinai Peninsula; (2) the Ancient Near East (ANE) in general; that is Egypt through Mesopotamia; (3) Palestine, with Phoenicia and Syria. Because so many excellent maps are available to the average reader of the Bible, I have not attempted to include those in this work. The student is referred to a good Bible atlas or the generally adequate maps furnished in the back of most Bibles and Old Testament survey books.

LITERARY STRUCTURE

This refers to the basic structure of each of the Old Testament books. One should be able to think his/her way through each of the books, noting the general outline and theme. There is also included

under this concept the matter of literary type or style of an individual writer of scripture. Thus poetry should be distinguished from historic narrative; wisdom literature from prophetic.

CHRONOLOGY

The beginning student should not try to memorize every date given in the workbook. Key dates will be emphasized either in the book or in classroom lectures. The student should also be able to reason in terms of centuries. Before the birth of Christ (B.C.) they are figured in the following manner:

14th century B.C. = 1399-1300 B.C.
 6th century B.C. = 599-500 B.C.
 1st century B.C. = 99-1 B.C.

(A.D. centuries are figured exactly the same, only counting forward.)

THEOLOGICAL INTENT

Understanding the Old Testament to ultimately be God's word for his people, we are concerned with the *meaning* of the text. This applies to every book in the Old Testament, including the histories and wisdom books (like Ecclesiastes). In classroom sessions the scripture will be approached as the authoritative Word for faith and practice; thus the student is encouraged to do likewise in his personal preparation.

IN ADDITION TO the six key areas mentioned above, *a few words of general explanation* might prove helpful for introducing the student to the emphases of this particular professor.

First of all, with regard to *versions of the Bible*, a good, literal version in contemporary English is recommended. Such versions as the New American Standard, the Revised Standard Version, or the New International Version, are excellent. Those with a paragraph style of printing will be especially helpful for reading long sections of material.

Secondly, the covenant name for God in the Old Testament is usually represented by the English term *LORD* (as contrasted to the term *Lord* which stands for "master or sir"). In past years the Hebrew letters for this name, *YHWH*, have been misunderstood and thus rendered *Jehovah*. More recently, this has been corrected to read *Yahweh*. The author believes that a better understanding of the text can occur if the divine title is used where it occurs. Thus he will use the term *Yahweh* in this syllabus and in classroom lectures where it is applicable.

Thirdly, it should be noted that material normally covered in an *Old Testament Introduction (OTI)* will be mentioned in this course and workbook in a minimal fashion. A course in OTI is quite different from what is intended here, which is Old Testament Survey. Matters of dating, authorship, and special interpretive problems will be dealt with only briefly, as they relate to the general survey.

II. ARRANGEMENT OF O.T. BOOKS (HEBREW BIBLE)

LAW (Hebrew "torah"; Greek "pentateuch")

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

PROPHETS (Former)

Joshua
Judges (Ruth)
Samuel
Kings

(Latter)

Isaiah
Jeremiah (Lamentations)
Ezekiel
The Twelve
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

WRITINGS

Psalms	
Job	
Proverbs	
Ruth	
Song of Songs	
Ecclesiastes	
Lamentations	
Esther	
Daniel	
Ezra	
Nehemiah	
Chronicles	

-----five "festive scrolls"

Compare this arrangement with that found in the table of contents of an English Bible. Notice the variations. Can you guess at the reasons behind the two different arrangements? The English came from the Greek translation known as the Septuagint (*LXX*), made ca. 2nd-3rd century B.C.

III. GENERAL REVIEW OF GENESIS THROUGH THE ERA OF SOLOMON

Genesis 1-11: The development of Hebrew history prior to Abram can be outlined around four key events (creation, fall, flood, tower of Babel) and two key men (Adam and Noah). No absolute dates can be assigned to this period.

Genesis 12-25: This section begins with the call of Abram (Abraham) and God's promise to him regarding a homeland and an heir. Through a miraculous series of events Abram is molded into a man of faith, while the promise of Yahweh is brought to a strange and wonderful fulfillment. Approximate date: late third millennium, B.C.

Genesis 25-50: In the previous section the fulfillment of the promise for an heir was initially met in the person of Isaac, Abram's son. In Genesis 25 one sees both the death of Abraham and the birth of his grandsons (through Isaac), Jacob and Esau. Jacob, renamed Israel, then becomes the focus of the writer's attention throughout the remainder of the book. The favored son of Jacob, Joseph, becomes a ruler in the strongest nation in the Near East at that time, Egypt. His father, Israel, and his family move to Egypt to avoid a devastating famine in the promised land of Canaan.

Exodus 1-18: While in Egypt the descendants of Israel grow in large race of people over a period of 430 years. However, it is also during this time that their honored position as relatives to the ruler Joseph changes drastically, so that they end up as greatly oppressed slaves in the 15 century B.C. But Yahweh has not forgotten the covenant that he made with their forefathers, Abraham, Isaac and Jacob. Through a succession of plagues which shook the entire Egyptian Empire he freed his people and led them out of the "iron furnace" of Pharaoh. This miracle of God, which came to be known as the *Exodus Event*, was destined to stand as a milestone in Israel's history for millennia to come. Approximate date: 1440 B.C.

Exodus 19-40: Having redeemed his people and brought them to the mountain of God (Sinai), Yahweh forms them into a nation. Their common constitution is found in the *Law of Moses (Torah)*. Worship is established through the priests, levites, and the tabernacle, where the very glory of Yahweh dwells among his chosen ones.

Leviticus: The covenant way of life is here elaborated. Religious festivals, sacrifices, civil and ceremonial laws are all made clear to those who would enter into covenant relationship with Yahweh, by faith.

Numbers: The nation of Yahweh is now brought to the land promised to their father Abraham over four centuries ago. However, through unbelief they refuse to possess the land and are condemned to 40 years of aimless wandering in the Sinai wilderness until all those 20 years of age and

older at the time of this incident (with a few key exceptions) perish. The Book of Numbers gives a brief account of the events of this generation of death, including also the settlement of the trans-jordan territory (east of the river) by the clans of Reuben, Gad, and half the clan of Manasseh.

Deuteronomy: After the awesome experience of the rebellion at Kadesh-Barnea, outline above, the new generation is ready to enter afresh a covenant relationship with Yahweh. Encamped in the plains of Moab, just east of the land of promise, Moses calls them and all generations which would follow them to covenant commitment. This book gives the essence of his speeches there in Moab during the months prior to the conquest of the land. Two new elements are introduced at this juncture: the idea of a central sanctuary to be located at Yahweh's chosen place in Palestine, and the promise of both exile and restoration for the generations who might break faith with their covenant partner, God.

Joshua: Not being permitted to enter Canaan himself, Moses transfers his authority to his military leader, Joshua, who leads the people in an incredibly short, but successful military campaign against the Canaanites. Joshua's campaign began in approximately 1400 B.C. and lasted about 7 years. The land was then divided between the 12 clans which represented the 12 sons of Israel (Jacob). The Levites received no inheritance because of their special position in service for God. The sons of Joseph, Ephraim and Manasseh, were treated as two tribes, receiving considerable portions.

Judges (Ruth): Although the military power of the Canaanites was essentially broken through the efforts of Joshua and his troops, the complete occupation of the captured territory came slowly. Through disobedience and apostasy the newborn nation found itself serving the nations who were to have served Israel. During this time Yahweh, in his grace, provided heroic leaders to deliver his people when they appealed to him. The period of the judges of Israel lasted until about 1050 B.C. The story in the book of Ruth takes place during this time.

1 Samuel: The *Books of Samuel and Kings* give a unified account of the rise and fall of the great *Davidic Empire*. The period of the judges eventually moved into the era of the monarchy. The people desired a king "like the other nations" and received their request in the person of Saul, an impressive figure from the clan of Benjamin. However, Saul proved to be an unacceptable man for the office of king over Israel. Consequently, the prophet Samuel, who had anointed Saul for this job, was called once again to seek a king for the people. This time he sought and found "a man after God's own heart," a shepherd from the clan of Judah, David. Although anointed king as a boy, David was to live in persecution and exile until the death of Saul, who stubbornly refused to relinquish the crown.

2 Samuel: After the death of Saul David established his reign over the nation of Israel, having put down some opposition from Saul's posterity. From this point the new king began to build the greatest political and religious empire that Israel has ever known. Further, as a man after God's heart, he became the model for every great king of Israel who would succeed him on the throne. Unfortunately, the latter years of David's reign were spotted with familial and political troubles which resulted from his adultery with the beautiful Bathsheba and his murder of her husband, Uriah the Hittite. After he had firmly established his political sovereignty, David had desired to build a temple for Yahweh in the nation's capital, Jerusalem. However, because he was a man of war and bloodshed, God informed David that God would, instead, build a house (i.e., dynasty) for David. The temple of the Lord would be built by David's son, and successor to the throne, Solomon.

1 Chronicles: The history of the writer of the Chronicles is given from a post-exilic perspective. That is, the writer lived after the return to Judea from the Babylonian Captivity (see overview chart below in this section). While the Spirit of God is ultimately the author of all Scripture, he uses different human authors with their own unique styles, emphases, and perspectives to communicate the Word of God to mankind. Thus, the history of the *Chronicler* carries a different message than that of the author(s) of *Samuel and Kings*. Both accounts are inspired and true; but the Chronicles account omits certain key elements in order to convey a special message to its readers. For instance, that tragic portion of David's life beginning with his adultery with Bathsheba and continuing through the judgment of God upon the nation and David's house is omitted, almost without inference. Likewise, the years of persecution and exile under the regime of Saul are passed over with only a brief reference to Saul's death in battle. For the writer of this history David is not merely a man of God; but, rather, he becomes a symbol of the man of God, after God's own heart. As such, he is set forth as the ideal for generations to follow.

The Era of Solomon (1 Kgs. 1-11; 2 Chron. 1-9): To the successor of David's throne was given the privilege of building the magnificent temple of Yahweh, which replaced the tabernacle in Jerusalem. This house of God would serve as the very center of the nation's religious and political existence until its destruction in 586 B.C. by the Babylonian king, Nebuchadnezzar. Solomon's reign lasted until 931 B.C., after which the kingdom of Israel was divided between his servant Jeroboam, son of Nebat, and his son Rehoboam.

IV. GENERAL OVERVIEW OF PRESENT COURSE OF STUDY

1 Kings 12--2 Kings 25: The era of the *divided kingdom* is presented in the Scripture from two perspectives. The writer of the Samuel-Kings history tells the story in the form of a confession of Israel's guilt and God righteousness as demonstrated in the exilic event. Time element here is 931-586 B.C.

2 Chronicles 10-36: The other perspective is given by the writer of the Chronicles. His theme is the *dauidic ideal*, as demonstrated in the line of dauidic kings who stand in sharp contrast to the kings of Israel. The Chronicler, although writing from the vantage point of the post-exilic era, covers essentially the same time period: 931-586 B.C.

Ezra-Nehemiah: The historical section is made complete with the writings of Ezra and Nehemiah. Here the reader is taken into the *restoration era* of the 5th century B.C. After the 70 year captivity had run its course, Yahweh showed his grace to those in exile and effected their return through the Persian monarch, Cyrus.

The Latter Prophets:

Isaiah-Jeremiah-Ezekiel: These three larger works form the first half of the Latter Prophets (the Former Prophets consisting of Joshua, Judges, Samuel, & Kings). *Isaiah* ministered in Judah during the days of Ahaz and Hezekiah (8th century B.C.). During his days the Northern Kingdom of Israel fell to the Assyrians (722 B.C.). *Jeremiah* began his work during the days of Josiah of Judah and continued through the fall of Jerusalem in 586 B.C. *Ezekiel*, likewise, witnessed the fall of Judah's capital, beginning his ministry in Babylon around 597 B.C. Together, these three spoke of judgment and blessing for the people of God, with prophecies that ranged from the very near future, to the end of the world.

The Twelve: The Book of the Twelve (Minor Prophets) parallels the work of Isaiah, Jeremiah, and Ezekiel, plus it continues well into the restoration era. In the 8th century one finds *Amos*, *Hosea* and *Jonah* in the Northern Kingdom, with *Micah* as a contemporary to Isaiah in Judah. In the 7th century *Nahum* appears, along with *Habakkuk* and *Zephaniah* who were contemporaries of Jeremiah during those last fateful days of Judah and Jerusalem. *Obadiah* is the only exilic representative of The Twelve, with *Joel*, *Haggai*, *Zechariah* and *Malachi* all ministering to the post-exilic community.

The Writings:

Daniel-Esther: These two books give one a picture of life in exile. In them we see the godly remnant as they maintain their faith in Yahweh through the most difficult experience in Israel's history thus far. In the Book of Daniel one also finds a kind of prophecy somewhat different

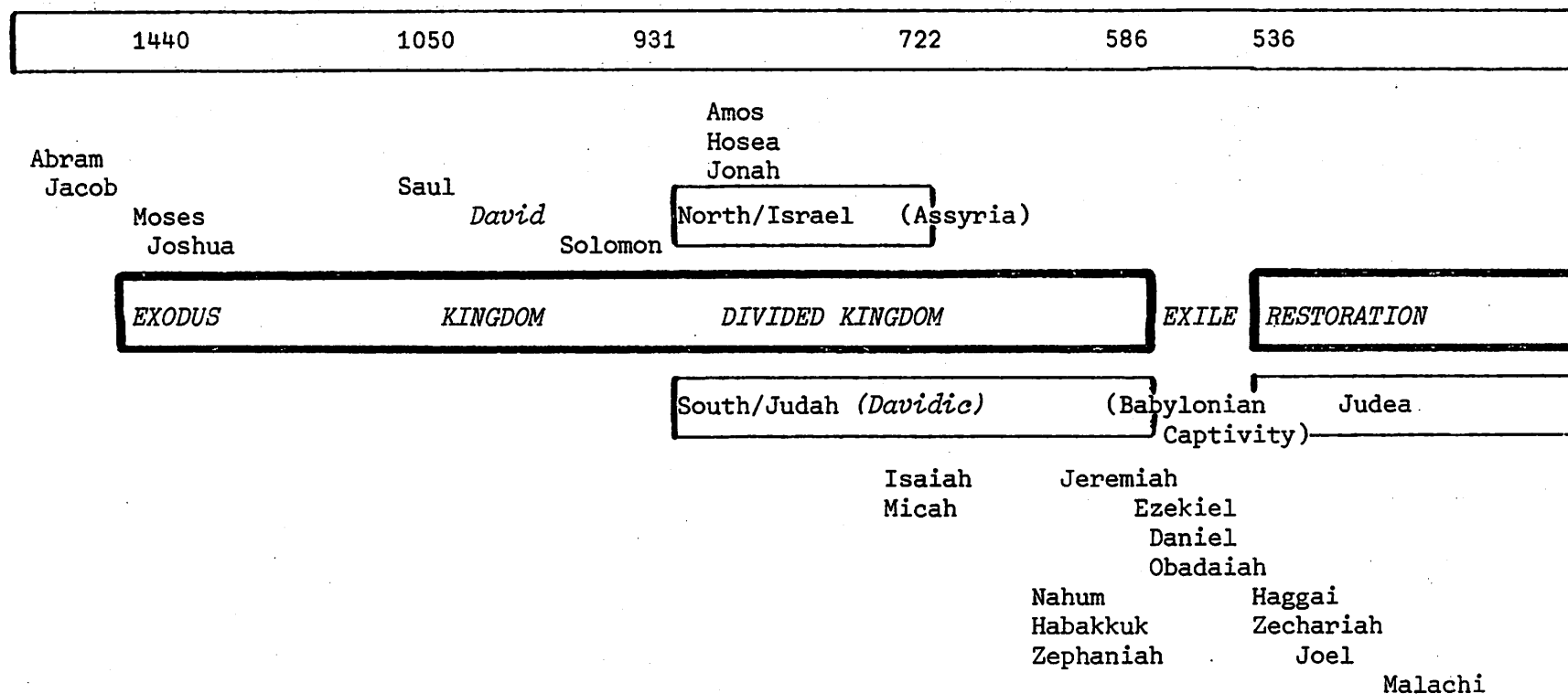
from that encountered in the Latter Prophets. In the very heart of the exilic experience God gives his people a glimpse of his sovereignty in the affairs of the kingdoms of the world. Daniel sees four great kingdoms which are set-up and removed, finally to be replaced by the very Kingdom of God, itself.

Proverbs, Ecclesiastes, Job: Also contained in the Writings is the Hebrew wisdom literature. With these three books we find the perfect picture of a life of wisdom. *Proverbs and Ecclesiastes* appear as two sides of one coin; one presenting a basic wisdom with the other showing a very different kind of wisdom. *Job*, then, gives a true-to-life account of how wisdom can be applied, and mis-applied.

Song of Songs & Lamentations: Emotion bursts forth from every page of these two little books. With the *Song of Songs* it is the emotion of human love; whereas the Book of *Lamentations* reveals the tragedy of national failure. Both play an important part in understanding Old Testament theology and neither can be ignored.

The Psalms: A fitting conclusion to a study of the Old Testament is the Book of the Psalms. Here one comes to the heart of worship before Yahweh, covenant God of Israel. As the prophets spoke *to us for God*, and the sages spoke *to us about God*, here the Psalms speak *to God, for us*.

V. DIAGRAM OVERVIEW OF OLD TESTAMENT HISTORY (all dates B.C.)



(NOTICE: Due to the nature of such a general chart as this, locations of persons and events can, at times, be quite approximate. Therefore, for specific dates and correlations, check the material under the relevant subject matter in this syllabus.

SECTION B

A SURVEY OF THE ERA OF THE DIVIDED KINGDOM,
BABYLONIAN CAPTIVITY, AND PERSIAN RESTORATION.

BIBLICAL MATERIAL COVERED:

LESSON 2: 1 Kings 12 through 2 Kings 25

LESSON 3: 2 Chronicles 10-36

LESSON 4: Ezra-Nehemiah

LESSON TWO:

FORMER PROPHETS: DIVIDED KINGDOM ERA

(1 Kings 12 through 2 Kings 25)

PRELIMINARY REMARKS: The extended history known in the Hebrew Bible as the Former Prophets comes to a dramatic conclusion in the portion of Scripture familiar to the English reader as the Books of Kings. The Kingdom of Israel, which Yahweh had given to David had suffered a tragic division and begun a steady decline after the death of David's son, Solomon. This lesson picks up at that crucial point in the nation's history, in the year 931 B.C.

The 10 tribes of Israel which form the *Northern Kingdom* retain the ancient title *Israel*. Those left in the *Southern Kingdom* are unified under the tribe of David, *Judah*, and thus become known by that name. The Northern Kingdom existed approximately 200 years before being taken captive by the Assyrians; the Southern Kingdom survived them by an additional century and a half (a total of about 350 years) before falling to the Babylonians in 586 B.C.

The emphasis of the prophet-historian of the Books of Kings focuses on the failure of the nation which led to the 586 B.C. disaster. His subject matter is primarily the kings of Israel (Northern Kingdom) which he presents as a model of rebellion against Yahweh, covenant God of Israel. In 2 Kings 17 he gives a theological analysis of the fall of Israel to Assyria in 722 B.C. which he later applies to the rulers in Judah. His history eventually became an important source and basis for the biblical writers of the exilic and post-exilic eras. The identity of the author, who wrote during the Babylonian Exile, is unknown. It is sufficient to understand him as a prophet of God who spoke for God to the people through the medium of the Samuel-Kings history.

I. GENERAL INTRODUCTION TO THE DIVIDED KINGDOM ERA

A. COMPARISON OF KINGS OF ISRAEL AND JUDAH:

The following is provided primarily as a reference tool to which one might refer while reading the Samuel-Kings and Chronicles materials. The especially significant rulers have been noted with *italics* so that the beginning student may learn to distinguish them from others of lesser importance.

<u>KINGS OF ISRAEL</u>	<u>DYNASTIES</u>	<u>YEARS REIGN</u>	<u>BIBLICAL REFERENCES</u>
1. <i>Jeroboam 1</i>	1	22	1 KG 11-14; 2 CHR 9-13
2. Nadab		2	1 KG 15
3. Baasha	2	24	1 KG 15-16; 2 CHR 6
4. Elah		2	1 KG 16
5. Zimri	3	7 days	1 KG 16
6. <i>Omrî</i>	4	12	1 KG 16
7. <i>Ahab</i>		22	1 KG 16-22; 2 CHR 18
8. Ahaziah		2	1 KG 22--2 KG 1; 2 CHR 20
9. Jehoram		12	2 KG 3, 9; 2 CHR 22
10. <i>Jehu</i>	5	28	2 KG 9-10; 2 CHR 22
11. Jehoahaz		17	2 KG 13
12. Jehoash (Joash)		16	2 KG 13-14; 2 CHR 25
13. <i>Jeroboam 2</i>		41	2 KG 14
14. Zechariah		6 mos.	2 KG 15
15. Shallum	6	1 mo.	2 KG 15
16. <i>Menahem</i>	7	10	2 KG 15
17. Pekahiaiah		2	2 KG 15
18. Pekah	8	20	2 KG 15; 2 CHR 28
19. <i>Hoshea</i>	9	9	2 KG 17

NOTICE: What general observations can be made regarding the stability of the Northern Kingdom?

Notice the consistency with which the writer of Kings outlines the decline of the Northern Kingdom as compared to the writer of Chronicles. What might be inferred regarding the reigns of Jeroboam 1 and Ahab in light of the amount of space given to them by the writer? Be specific.

<u>KINGS OF JUDAH</u>	<u>REVIVALS</u>	<u>YEARS REIGN</u>	<u>BIBLICAL REFERENCES</u>
1. Rehoboam		17	1 KG 12-14; 2 CHR 10-12
2. Abijam		3	1 KG 15; 2 CHR 13
3. Asa	1	41	1 KG 15; 2 CHR 14-16
4. Jehoshaphat	2	25	1 KG 22; 2 CHR 17-20
5. Jehoram		8	2 KG 8; 2 CHR 21
6. Ahaziah (Jehoahaz)		1	2 KG 8-9; 2 CHR 22
*(Queen Athaliah)		6	2 KG 8, 11; 2 CHR 22-24
7. Joash	3	40	2 KG 11-12; 2 CHR 22-24
8. Amaziah		29	2 KG 14; 2 CHR 25
9. Uzziah (Azariah)		52	2 KG 15; 2 CHR 26
10. Jotham		16	2 KG 15; 2 CHR 27
11. Ahaz		16	2 KG 16; 2 CHR 28
12. Hezekiah	4	29	2 KG 18-20; 2 CHR 29-32
13. Manasseh		55	2 KG 21; 2 CHR 33
14. Amon		2	2 KG 21; 2 CHR 33
15. Josiah	5	31	2 KG 22-23; 2 CHR 34-35
16. Jehoahaz		3 mos.	2 KG 23; 2 CHR 36
17. Jehoiakim (Eliakim)		11	2 KG 23-24; 2 CHR 36
18. Jehoiachin (Jeconiah)		3 mos.	2 KG 24; 2 CHR 36
19. Zedekiah (Mattaniah)		11	2 KG 24-25; 2 CHR 36

NOTICE: Why did the Kingdom of Judah receive such attention from both the writer of Kings as well as the Chronicler?

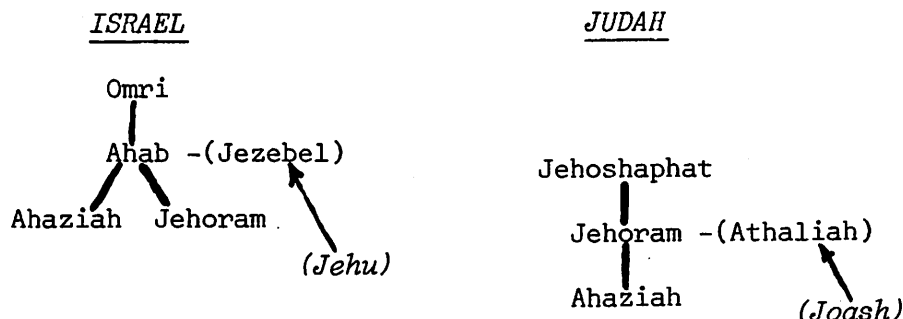
Notice the constant, single dynasty of David and his sons, as compared to the 9 dynasties of the Kingdom of Israel. Notice here especially the contributions of Hezekiah and Josiah to the nation, as "sons of David" who walked in his way:

B. CORRELATION OF KINGS OF ISRAEL AND JUDAH:The Divided Monarcy

931-722 B.C.

931 B.C.	Rehoboam	Jeroboam 1	931 B.C.
	Abijam		
911	Asa	Nadab	910
		Baasha	
		Elah	
		Zimri	
		Omri (Tibni)	885
873	Jehoshaphat	Ahab	874
853	Jehoram	Ahaziah	853
		Jehoram	
841	Ahaziah (Athaliah)	Jehu	841
835	Joash		
		Jehoahaz	814
796	Amaziah	Jehoash	
	Uzziah	Jeroboam 2	793
		Zachariah	
		Shallum	752
750	Jotham	Pekah (Menahem)	
	Ahaz	(Pekahiah)	
728	Hezekiah	Hoshea	732
		Fall of Samaria	722

(A Special Problem Section)



The historical episode represented by the diagram above shows how full-scale Baal worship infiltrated the Kingdom of Judah. Read the corresponding sections of Scripture with this chart. Then write a paragraph summary below of the sequence of events, along with the consequences for Judah:

C. KEY ASSYRIAN MONARCHS WHO AFFECTED ISRAEL'S HISTORY:

Ashurnasirpal 2 (883-859): the rise of Assyria just prior to Omri's rule.

Shalmaneser 3 (859-24): Assyria makes contact with Israel during the reign of Ahab.

Tiglath-Pileser 3 (745-727): takes tribute from Menahem; attacks Pekah and Rezin of Syria.

Shalmaneser 5 (727-722): takes Hoshea and Samaria.

Sargon 2 (722-705): resettles northern Palestine.

Sennacherib (705-681): besieges Jerusalem during the reign of Hezekiah.

II. INTRODUCTION TO 1 & 2 KINGS

A. PLACE OF THE BOOK OF KINGS IN THE FORMER PROPHETS:


In the Hebrew Bible the *Former Prophets* include the Books of Joshua, Judges (Ruth), 1 & 2 Samuel, 1 & 2 Kings. The first section (Joshua, Judges, Ruth) tells the story of the capturing and possessing of Canaan, an accomplishment spotted with failure and repeated departure from the covenant way of life. The second major section (Samuel-Kings) recounts the dramatic rise and fall of the Davidic Empire, again with an emphasis on failure and a final, disastrous apostasy which resulted in the destruction of Jerusalem and the Temple in 586 B.C. This lesson deals only with the concluding act in the drama, the *Divided Kingdom Era* (931-586 B.C.).

ASSIGNMENT: Read the entire account (1 Kings 11:9 through 2 Kings 25) in a single sitting, if possible. One reading may not be enough to gain an adequate grasp of the story; if not, read it again! Then, read the study questions contained in this lesson. They are intended to introduce the beginning student to the important concepts found in this portion of Scripture. *Do not spend a long time* on each question. Some are intended only to get one thinking about a certain point. Spend about 5-10 minutes thinking about each question and writing down a few ideas in the space provided. If necessary, review the Scripture passages mentioned in the question.

QUESTION: The portion of Scripture known as the Former Prophets seems to have been written by several different individuals under the inspiration of God's Spirit. In light of the specific references which follow, does there seem to be a *unity* to the work? If so, when was it collected into a book? References: Deut. 28-30; Josh. 23; Judg. 2, 18:30; 1 Sam. 4; 2 Kings 17; Zech. 1:1-6.

QUESTION: If the question above received a "yes" answer, how would one best state the *theme* of the Joshua-Kings (Former Prophets) history? Compare again the reference in Zech. 1:1-6.

B. LITERARY STRUCTURE OF 1 & 2 KINGS:

1 KINGS			2 KINGS		
1	22	1			25
1-11	12-14	1 Kgs. 16--2 Kgs 13	14-16	17	
The glorious Temple and Kingdom of SOLOMON Religious Apostacy of SOLOMON	Jeroboam 1 vs. Rehoboam of Judah	DYNASTY OF OMRI VS. ELIJAH AND ELISHA	Jeroboam 2 and Successors	 FALL OF ISRAEL	
				Ahaz of Judah, through Babylon	
				16-25	
966	931	850		722	586

NOTICE: As demonstrated in the above chart, emphasis is placed on the kings of Israel in this survey of the biblical material of 1 & 2 Kings. This is done because the writer of Scripture likewise place his emphasis on the Northern Kingdom for most of his book. The kings of Judah will be dealt with directly in the survey of Chronicles (see below, LESSON 3).

III. SURVEY OF BIBLICAL MATERIAL (1 KINGS 12--2 KINGS 25)

A. JEROBOAM 1 VERSUS REHOBOAM OF JUDAH (1 KGS. 12-16):

It is important to notice at the outset the reasons for the split of Solomon's empire after his death. Review the account of the latter years of Solomon's reign (1 Kgs. 11) and the material dealing with the division itself (1 Kgs. 11-12). Now, list below the political and religious causes for the divided kingdom:

Consult a good map of Palestine (10th century B.C.) and located the boundaries of the Kingdom of Israel and the Kingdom of Judah. To which does the territory of Benjamin belong? Notice the strategic positions of the cities of Dan and Bethel, as well as Jerusalem. Can you list any earlier references (in the Former Prophets) to a North-South tension in Palestine? Compare here especially the time of tension between David and Saul in 1 & 2 Samuel:

The key figure in this section is Jeroboam, the son of Nebat. Notice the role he played in the United Kingdom under Solomon and the difficulties he encountered then (1 Kgs. 11). As the story progresses this individual's name becomes practically synonymous with "sin." The phrase *"he walked in the way of Jeroboam the son of Nebat and in his sins which he made Israel sin"* is altogether too familiar to the reader of Israel's history. Specifically, *what was the sin* for which this man became so famous and how did it affect those who followed him?

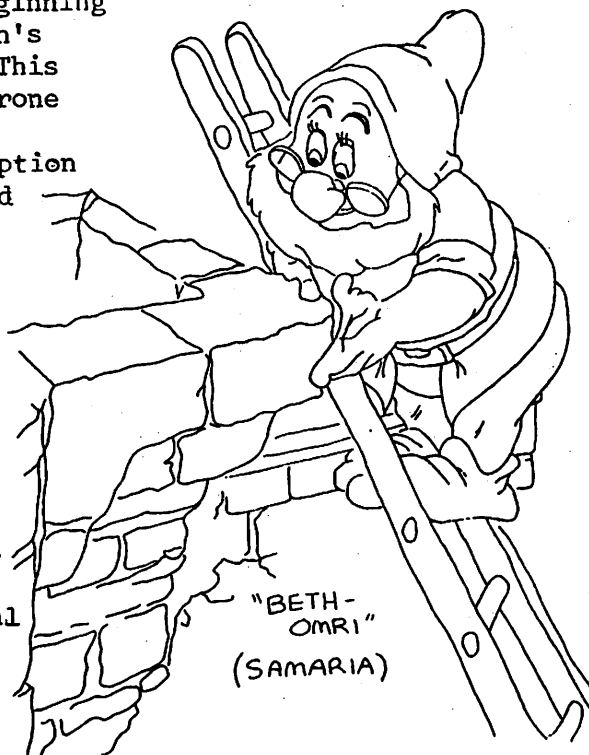


B. DYNASTY OF OMRI VS. ELIJAH & ELISHA (1 KGS. 16--2 KGS 13):

The ascension of Omri to the throne of the Northern Kingdom marked the beginning of the 4th ruling family since Solomon's death, just a half century earlier. This family would retain control of the throne for the next forty years (longer than any other ruling family with the exception of the house of Jehu, which eliminated Omri's house and ruled for almost 90 years.

The importance of Omri's influence on the Kingdom Of Israel cannot be overestimated. Further, the fact that he was elected(?) by the people links them with him in his actions.

Read the short account of his reign in 1 Kings 16 and make a note of his accomplishments, both political and religious:





The writer of Kings gives more space to the account of *AHAB*, son of *Omri*, than to any other king of Israel or Judah (1 Kgs. 16-20). *Why?* Several reasons stand out clearly in the biblical account:

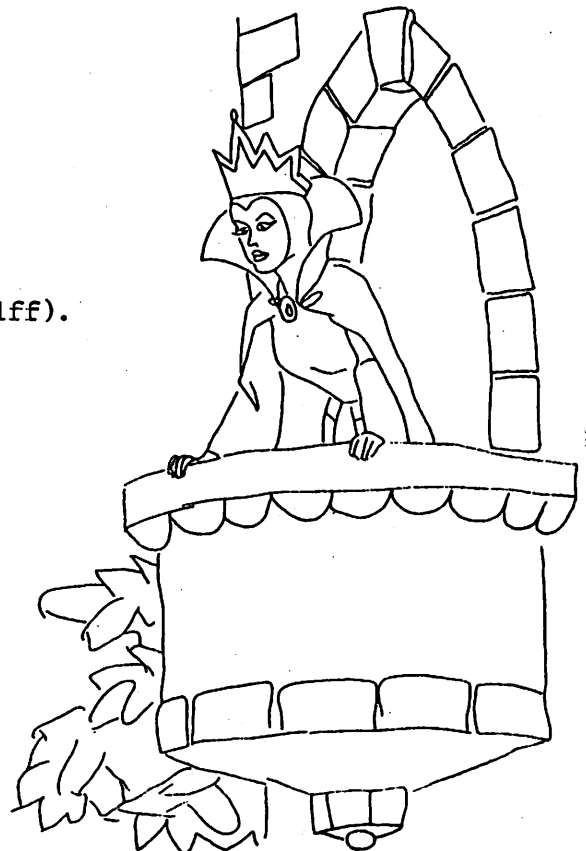
1. His marriage with Jezebel (16:30):

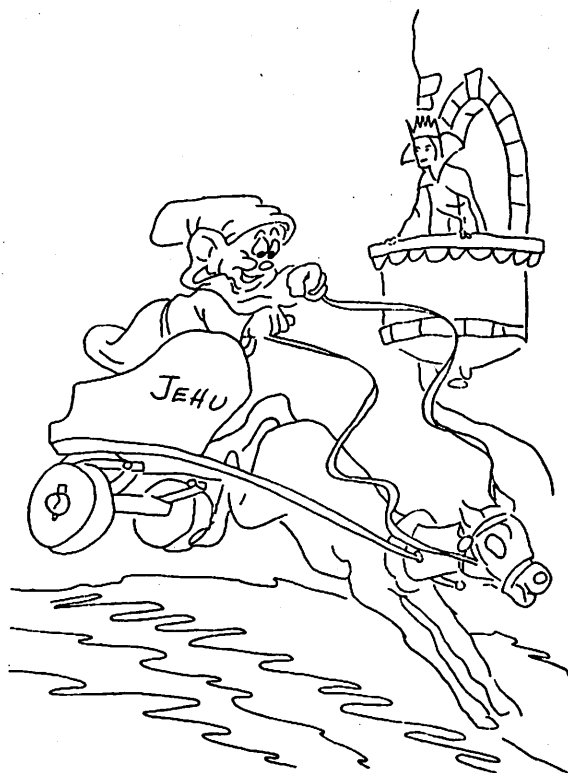
2. His temple to Baal in Samaria (16:32):

3. His encounters with Elijah (17:1ff.):

4. His encounters with Jehoshaphat (22:1ff).

5. The influence of his wife (21:25):





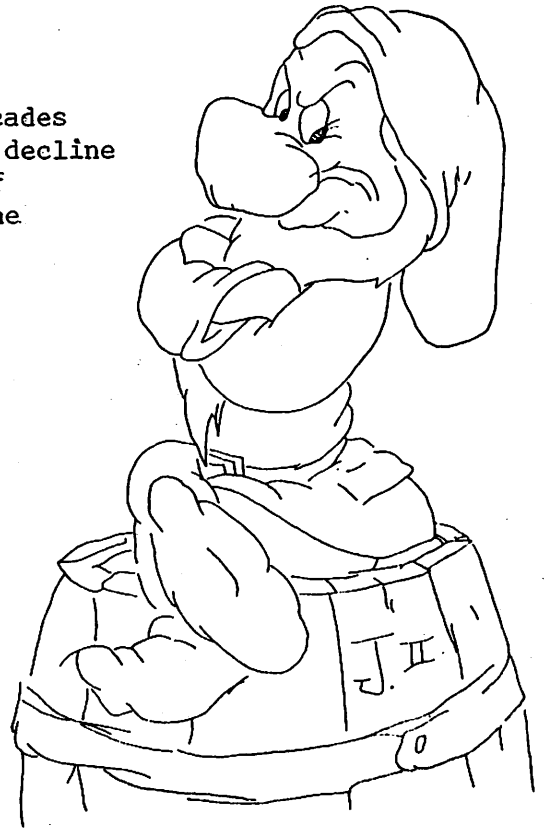
The third major figure in this section actually initiates the change of dynasty to Israel's 5th, that of *Jehu*. This new king is anointed by the successor to Elijah, Elisha, for the purpose of punishing the house of his predecessor, Omri (2 Kgs. 9). The terrible bloodbath which followed was not soon to be forgotten in the history of the nation, as it reached even to a king of Judah. Compare here 2 Kgs. 9-10; also, Hosea 1:4-5.

Notice how Jehu returns to the same lifestyle as the one whom he was elected to punish (10:29-31):

With the elimination of the offspring of Omri also comes the death of Elisha (2 Kgs. 13). These two prophets (Elijah & Elisha) stand as men of God in an age when the word of the Lord had poor reception in the hearts of the people of Israel. Their message was personal and strong. Individuals were confronted with the mandate of returning to the covenant commitment, once expounded by Moses to a similar group of people at Moab. They opposed in dramatic encounter the false prophets of Baal, god of Canaan, demonstrating Yahweh's power and victory over all other gods. Their success, however, was relatively short lived. Soon they would be followed by another group of prophets of Yahweh, the *writing prophets*, whose message would be stronger, with a slightly different ultimatum.

C. JEROBOAM 2 AND SUCCESSORS
(2 KGS 14-16):

Although little is said regarding this monarch, his reign of nearly four decades stands as a major milestone in the steady decline of the Northern Kingdom. Review the brief account and state below the reasons for the importance of the rule of *Jeroboam 2*:



It is significant, further, that this era witnessed the advent of those prophets known as the *writing prophets*. Except for their actually writing Scripture, how did their role differ from men like Elijah? Which prophets lived and ministered during the time of Jeroboam 2 (check the headings of the major and minor prophets in the Scripture)?



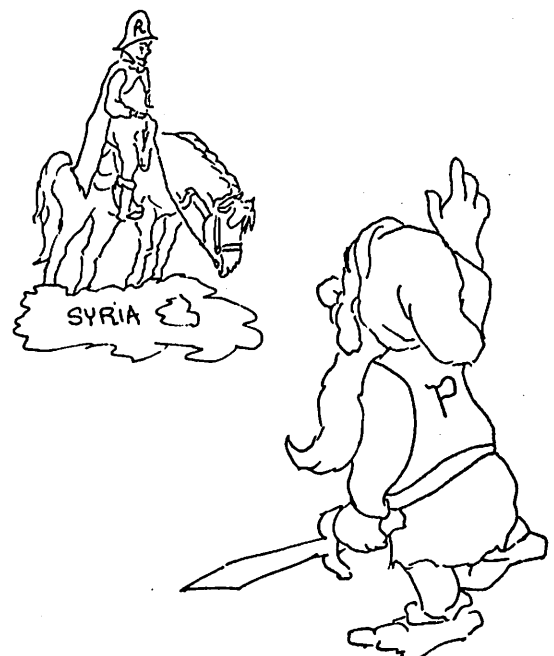
At least two of the successors of Jeroboam 2 deserve mention as an illustration of the course of the demise of the nation. See if you can identify each of the kings pictured here in cartoon form from the account given in 2 Kings 14-16. Also, try to tell from the illustration what part they played:

King:

Significance:

King:

Significance:



D. FALL OF ISRAEL, 722 B.C. (2 KGS 17):

Although the illustration at the bottom of this page was originally intended to represent Hosea, last king of Israel, it could very well stand for any of the 19 rulers of the Northern Kingdom (9 dynasties). Without exception they walked in the way of the one who initiated the split in 931 B.C. Like his name, their name (*the kings of Israel*) became synonymous with evil (cp. 2 Chron. 21:6).

Read carefully 2 Kings 17. Reflect on the tragic nature of this commentary on the history of Yahweh's covenant people. In the space provided, outline in summary form the development of the downfall of Israel:



B.C. 722

E. AHAZ OF JUDAH UNTIL BABYLON, 586 B.C. (2 KGS. 16-25):

The biblical writer's emphasis on the *Kings of Israel* did not prevent him from applying the same message to the Southern Kingdom, Judah. Ahaz, along with his son and co-regent, Hezekiah, ruled Judah at the time when the Assyrians conquered Samaria and deported the ten northern tribes. No doubt many in Judah rejoiced to see the fate of Israel who had often been their worst enemy. Compare the words of Jeremiah who makes a similar application of this same principle in the days of Josiah (Jer. 4:6-10):

Because these kings of Judah are discussed in the following lesson, no further comment need be made at this time. One should notice, however, the ending to the Book of 2 Kings, which also stands as the closing words to the entire Former Prophets. What does this tell us about the date and place of the compilation of this great work?

Compare chapter 25 of 2 Kings with the last chapter of the Book of Jeremiah? Does this suggest anything regarding authorship of the Book(s) of Kings? What about the compilation of the Former Prophets?

LESSON THREE:

CHRONICLES: DIVIDED KINGDOM ERA

(2 Chronicles 10-36)

PRELIMINARY REMARKS: In contrast to the writer of Samuel-Kings, the Chronicler approaches the history of Israel from a different perspective. His viewpoint in time is the post-exilic era. Although inspired in the same way by the same Spirit of God he communicates a different message through the medium of history. Further, he concentrates on the kings of the Southern Kingdom, Judah. Only brief and occasional reference is made to Israel.

The purpose of this lesson is to understand the message of the writer of Chronicles as the Word of God to Judea and to us today. Also, as a result of studying this material, one should have a basic knowledge of the outline of the history of the Southern Kingdom, Judah. The connection of this material (Chronicles) with that which follows (Ezra-Nehemiah) will be discussed in the following lesson.

I. REVIEW INTRODUCTION TO THE DIVIDED KINGDOM ERA

The introductory material included on pages B-3 through B-6 above is intended for this lesson also. Review that material *now* before continuing further with Lesson 3.

Then, add to that information, the following: In 626 B.C. Nabopolassar freed Babylon from Assyrian control, thus establishing the *Neo-Babylonian Empire*. Within a few years he began his campaign to destroy Assyria's power and secure for himself the position of ruler of the Ancient Near East. In 614 B.C. the Assyrian city of Assur fell. This was followed by Nineveh, Assyria's capital, in 612 B.C., Haran, in 610 B.C., and finally Carchemish, in 605 B.C. His military and political ambitions having been fulfilled, Nabopolassar passed on his kingdom to his son, *Nebuchadnezzar (605-562 B.C.)*, who was to become a tool in Yahweh's hand to chastise the *Kingdom of Judah*.

In chart form a general correlation of the Assyrian and Babylonian monarchs with the main kings of Israel and Judah might look like this:

<u>JUDAH</u>	<u>ISRAEL</u>	<u>ASSYRIA</u>	<u>BABYLON</u>	<u>DATE B.C.</u>
Rehoboam	Jeroboam			
Asa				
	Omri	Ashurnasirpal 2		900
Jehoshaphat	Ahab	Shalmaneser 3		850
Joash	Jehu			
	Jeroboam 2			800
		Tiglath-Pileser 3		750
Ahaz	Hoshea	Shalmaneser 5		
Hezekiah		Sargon 2		(722)*
				700
Manasseh				
				650
Josiah			Nabopolassar	
			Nebuchadnezzar	600
Zedekiah				(586)*

II. INTRODUCTION TO 1 & 2 CHRONICLES

A. RELATIONSHIP OF CHRONICLES TO SAMUEL-KINGS:

There is little doubt that the writer of Chronicles had available to him the history of Samuel-Kings, as there is clear evidence of his having used that material in writing his own. The question, then, is *why did God inspire another history of Israel?*

In order to answer this question one must understand the purpose which lies behind the writing of a *history*, any history. Histories were not merely written to recount an unrelated series of data, but rather to interpret the *facts* from a particular *perspective* so as to communicate a certain *message* to the readers of that history. In the case of Israel, God had two distinct messages that he wished to communicate to his people. One came from the pen of the prophet-historian of Samuel-Kings. It was a confession of guilt *from* the people, as well as a word of judgment *to* the people. The other message came from the pen and perspective of the Chronicler. His was different from that of the writer of Samuel-Kings, thus necessitating a second history of Israel. His centered not on the people and kings in general, but on the person of *David* in particular. His was not a negative word of judgment, as one might expect from a *prophet*-historian, but a positive encouragement to a discouraged post-exilic community. To them he presents the *idealized* David as a model for faith and practice in the restoration era.

As an example of the contrast between Samuel-Kings and Chronicles, compare the following as regards David (2 Sam. 11:1; 24:1 with 1 Chron. 20:1; 21:1) and Solomon (1 Kgs. 2-3, 11:1 with 2 Chron. 1-9):

B. LITERARY STRUCTURE OF 2 CHRONICLES:

1-9	10:1--36:17	36:18-23
-----	-------------	----------

SUBSEQUENT "SONS OF DAVID"

SOLOMON:

Wise son of
David,
Builder of the
Temple

Rehoboam, 10-12
Abijam, 13
Asa, 14-16
Jehoshaphat, 17-20
Jehoram, 21
Ahaziah (Athaliah), 22
Joash (Jehoiah), 23-24
Amaziah, 25
Uzziah, 26
Jotham, 27
Ahaz, 28
Hezekiah, 29-32
Manasseh, 33
Amon, 33
Josiah, 34-35
Jehoahaz, 36
Jehoiakim, 36
Jehoiachin, 36
Zedekiah, 36

EXILE

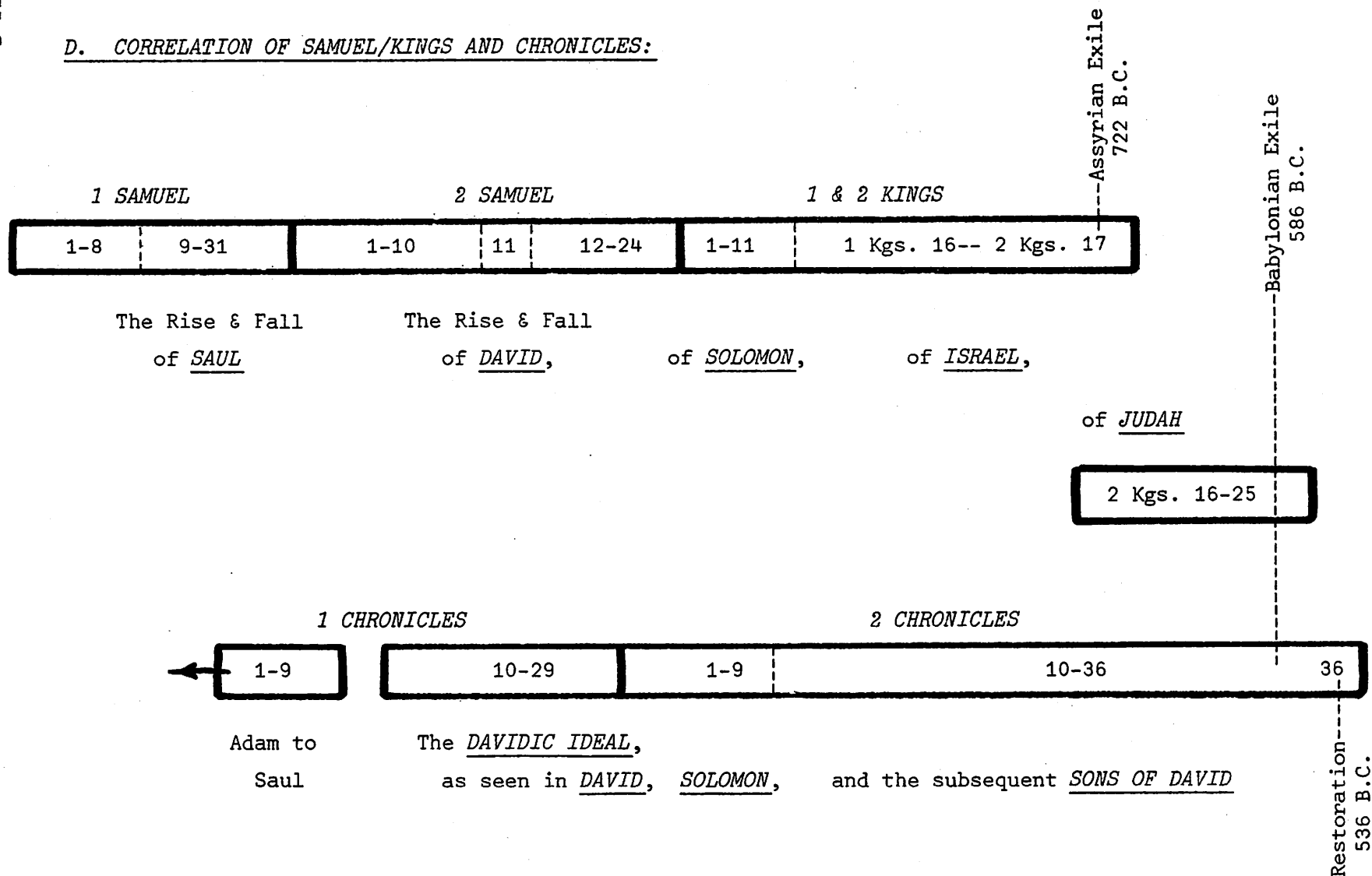
&

RESTORATION:

Decree to
Rebuild the
Temple

C. LITERARY STRUCTURE OF 1 & 2 CHRONICLES:*1 Chronicles**2 Chronicles*

1-9	10-29	1-9	10-36
Adam to David	<u>The Davidic Ideal:</u> Seen in David	(Solomon) Seen in the "Sons of David"	(Kings of Judah)

D. CORRELATION OF SAMUEL/KINGS AND CHRONICLES:

III. SURVEY OF BIBLICAL MATERIAL (2 CHRONICLES 10-36)

A. REHOBOAM, SON OF KING SOLOMON (2 CHRON. 10-12):

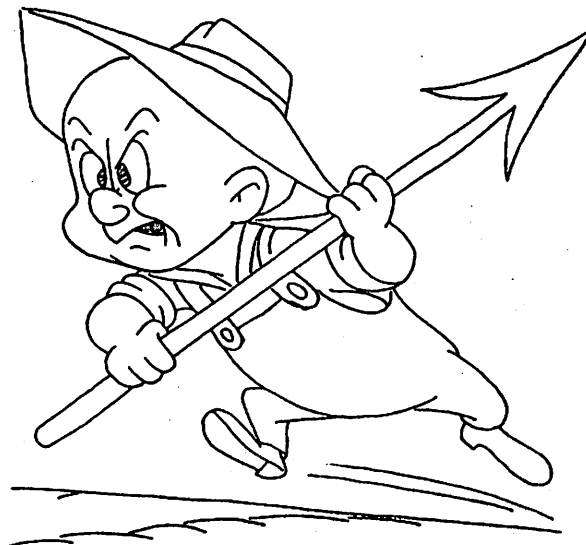
Review the reasons for the split of Solomon's empire as outlined above in both the Kings and Chronicles accounts (cp. pp. B-9, 10). This time focus on the role that Rehoboam played in the split:



Review, also, the list of the *kings of Judah* on page B-4. In this survey of 2 Chronicles 10-36, attention will be given only to the most important of the 19 davidic rulers of the Southern Kingdom. Eight have been chosen by the author:

B. ASA, THE FIRST REFORMER IN JUDAH (2 CHRON. 14-16):

Only 5 of the 19 kings of Judah led key revivals (cp. p. B-4). They are said to have *walked in the way of their father David*, and not in the way of the kings of Israel. What characteristics can be seen in their lives which set them apart from the other kings of Judah?

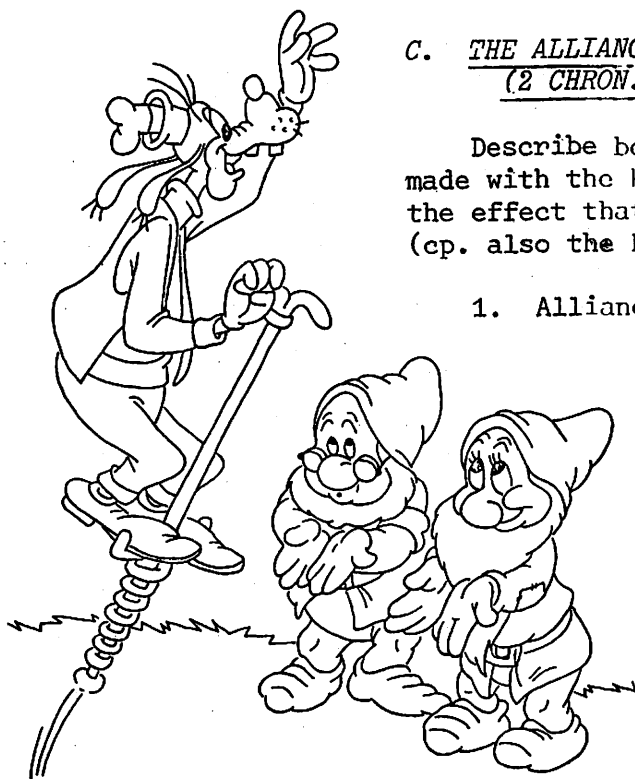


In what ways did Asa *fail*, falling short of the *Davidic Ideal*?

C. THE ALLIANCES AND REFORMS OF JEHOSEPHAT
(2 CHRON. 17-20):

Describe below the alliances that Jehoshaphat made with the kings of Israel. Note especially the effect that these had on the Southern Kingdom (cp. also the Kings history, 1 Kgs. 22; 2 Kgs. 3):

1. Alliance with Ahab:



2. Alliance with Ahaziah, son of Ahab:

3. Alliance with Jehoram, son of Ahab:

How did the *reforms* of Jehoshaphat compare with those of his father Asa?

In the light of his alliances and reforms, how would you evaluate the era of Jehoshaphat?

At this point it would be helpful to review the *correlation of the kings of Israel and Judah* on pp. B-5, 6 above. Notice especially the problem section on p. B-6.

D. THE ERA OF ATHALIAH AND JOASH (2 CHRON. 22-24):

Sketch, in brief outline form, the events which led up to the reign of Athaliah in Judah. Begin with the reign of Omri:



Now, review the material regarding *Jehu*, King of Israel. Notice how his efforts to stamp out the house of Omri reached even to the Southern Kingdom:

Some commentators list Joash as *a good king of Judah*, who led a key revival after the death of Athaliah. In view of his actions after the death of *Jehoiada the priest*, how should he be listed?

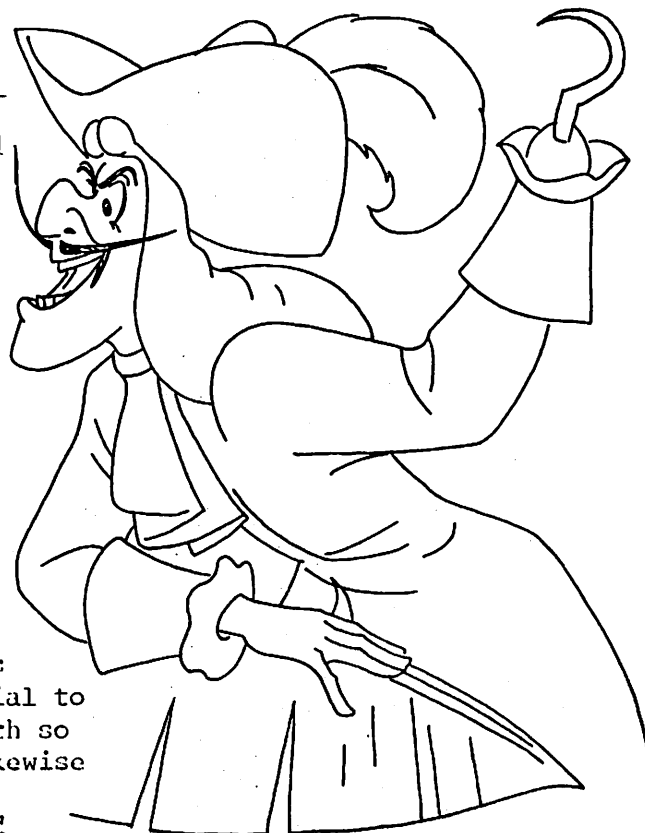


E. AHAZ OF JUDAH AND THE
ASSYRIANS (2 CHRON. 28):

Just as Ahab of Israel had followed in the ways of Jeroboam, so *Ahaz of Judah* followed in the ways of the Kings of Israel. The memory device below can be quite helpful in keeping these kings and kingdoms straight:

Ahab-----Ahaz
Israel-----Judah
North-----South

*Notice that the elements related to *Israel*, alphabetically precede those related to *Judah*. While this is obviously not always the case, it can be quite beneficial to a beginning student confronted with so many names and details. It is likewise interesting that *Israel* was taken captive in 722 by Assyria compared to *Judah's* 586 exile to *Babylon*.



Several factors make Ahaz a significant king in Judah. First, he is ruling with his son Hezekiah when the Northern Kingdom falls to the Assyrians. What is his relationship to Assyria at this time?

Secondly, Ahaz is said to have walked in the ways of the Kings of Israel (2 Kgs. 16). Specifically, what did this mean with regard to Ahaz's reign?

Thirdly, he encounters the prophet *Isaiah* with rather well-known results (cp. Isa. 7-8):

F. THE REFORMS OF HEZEKIAH (2 CHRON. 29-32);

This son of *David*, along with his great-grandson Josiah, are without a doubt the finest examples of the Davidic Ideal other than David himself. Like his father Ahaz, Hezekiah's life also can be outlined according to the factors which make him important:

Firstly, *his* relationship to the Assyrians (compare this to that of his father, Ahaz):



Secondly, *his* encounter with Isaiah the prophet (Isa. 36-39 compares in a very interesting manner with 2 Kgs. 18-20 and 2 Chron. 32):

Thirdly, his *illness and healing*. A variety of interpretations of this series of events have been proposed. How would you interpret it?





G. MANASSEH: THE BEGINNING OF THE END
(2 CHRON. 33):

Like the kingdom he ruled, this monarch had two models after which he could walk: the Davidic Ideal (his father David) or the kings of Israel (the sins of Jeroboam). Like Judah he chose the latter.

As a further example of the difference between the Kings and Chronicles accounts, compare the story of Manasseh in these two histories. What important difference(s) can be noted?

BEFORE CONTINUING ON TO THE NEXT KING, REVIEW the material on page B-19 regarding the rise of the Neo-Babylonian Empire. This will be important as background information to the reign of Josiah.

H. JOSIAH: JUDAH'S LAST RAY OF HOPE (2 CHRON. 34-35):

He began his reign at the age of 8 and, like his forefather Hezekiah, he walked in the way of his father David. However, the nation by this time had set its course firmly and surely toward destruction. Not even the best king--not even *David*--could bring it back to faithfulness to the covenant of Yahweh!

At age 26 Josiah found the *Book of the Law* which had been lost, apparently, for a considerable period of time. What was this *Torah* and why was Josiah's reaction so strong?



List the key elements of the reforms of Hezekiah and Josiah. These two kings stand out as the finest in Judah and Israel since David himself:

I. JUDAH'S FINAL YEARS AFTER JOSIAH (2 CHRON. 36):

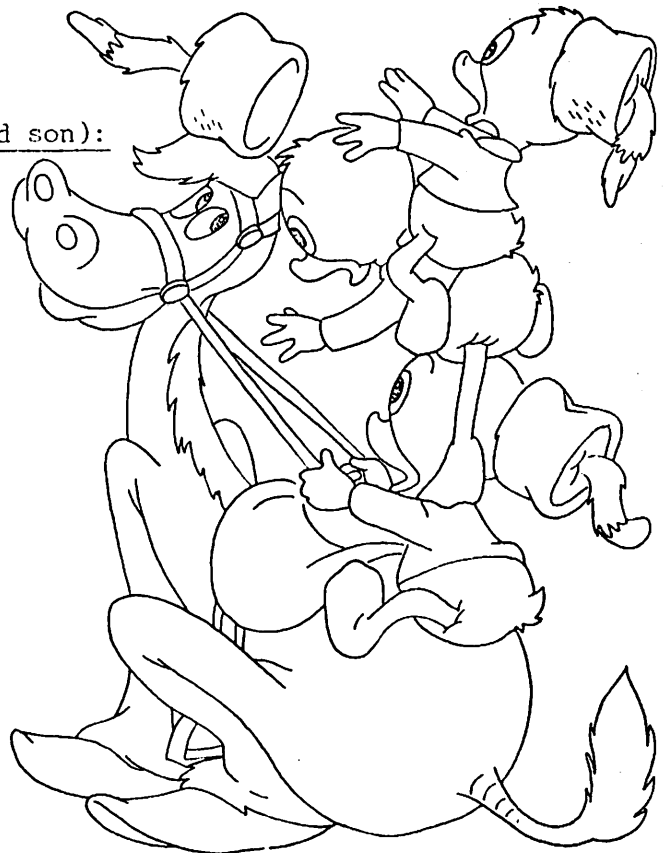
From 609 until 586 B.C. Judah's condition both spiritually and politically can be described best by the term *deterioration*. In the space provided, give a brief synopsis of the reign of each of the 3 sons and 1 grandson of Josiah:

609 B.C. JEHOAHAZ (2nd son):

609-597 B.C. JEHOIAKIM, ELIAKIM (1st son):

597 B.C. JEHOIACHIN, JECONIAH, CONIAH (son of Jehoiakim):

597-586 B.C. ZEDEKIAH, MATTANIAH (3rd son):



ADDENDUM: OUTLINE OF POLITICAL FACTORS WHICH FORMED THE BACKGROUND
TO JUDAH'S DOWNFALL:

1. The Scythian upheaval which swept through Palestine in 630-25 B.C. shook the mighty Assyrian Empire.
2. The last great revival of Judah came under Josiah in 621 B.C.
3. The control of Syria-Palestine changed hands from Assyria to Egypt.
4. Josiah is killed in battle with Pharoah Necho of Egypt in 609 B.C.
5. Jehoahaz is then installed by the people of the land as Judah's king (609-08 B.C.).
6. Within the year Jehoahaz is replaced with Jehoiakim by Pharoah Necho (608-598 B.C.).
7. The control of Syria-Palestine changes hands once again; this time from Egypt to Neo-Babylonia, under Nebuchadnezzar (604-562 B.C.).
8. The 1st Deportation of Jew occurs in 605 B.C. (including Daniel and his friends); the second follows in 597 B.C. (including Ezekiel), affecting Jehoiachin, the successor of rebellious Jehoiakim.
9. Zedekiah becomes the last king of Judah (597-86 B.C.); with his defeat the 3rd deportation occurs.
10. In short time the newly appointed governor of Judah, Gedaliah, is assassinated and the Jewish survivors flee to Egypt to avoid Babylonian persecution. Jeremiah accompanies them, warning them of the foolishness of their actions (Jer. 40-44).

LESSON THREE

THE PERSIAN RESTORATION

(Ezra-Nehemiah)

PRELIMINARY REMARKS: A comparison of the last chapter in the Chronicler's history with the first chapter in the Ezra-Nehemiah material makes one question the connection of the two works in their original state of writing. It is quite possible, even probable, that the entire history of *Chronicles-Ezra-Nehemiah* is a single history, carrying through the theme of the Davidic Ideal into the restoration period.

The precise historical sequence of the Ezra-Nehemiah account is difficult to ascertain. Chapter 4:7-23 of Ezra (at least) seems to be displaced in a topical, rather than chronological, fashion. The primary purpose of this lesson is to interpret the message of the writer of the book as conveyed by the history he presents. In other words, what was he saying (more important, what was God saying) by writing the book in the form in which we have it today? Further, how does this message compare with that of Samuel/Kings and Chronicles?

I. INTRODUCTION TO EZRA-NEHEMIAH

A. CORRELATION OF KEY BIBLICAL REFERENCES TO RESTORATION ERA:

JEREMIAH 40-44: This section gives an eyewitness account (in addition to those given in Kings and Chronicles) to the destruction of Judah and Jerusalem. It also gives an important reference to the group of Jews who fled to Egypt in order to avoid the Babylonians.

DANIEL 1-6: Daniel's history starts about 597 B.C. and continues until the 3rd year of Cyrus the Persian (ca. 536 B.C.). He depicts life in captivity and especially the fidelity of the righteous remnant during this crisis.

EZRA 1-6: Except for the pericope in 4:7-23 the focus is on the return under Sheshbazzar and the rebuilding of the temple of Yahweh, completed in 516 B.C. (Cp. also Haggai and Zechariah 1-8).

ESTHER: The Book of Esther is much like the historical section of the Book of Daniel. Again life in captivity is shown (only this time under Persian rule) and the righteous remnant is emphasized. The date for the story of the book is about 483-473 B.C., during the reign of the Persian King Xerxes.

EZRA 7-10: A second return of exiles from Babylon begins this portion of biblical material. This time the leader is Ezra himself, around the year 458 B.C. The theme of this section is the reforms of Ezra the scribe.

NEHEMIAH: A third return from captivity came under the leadership of Nehemiah, about 445 B.C. during the reign of the Persian monarch Artaxerxes. Again reforms are enacted and the walls of Jerusalem are rebuilt.

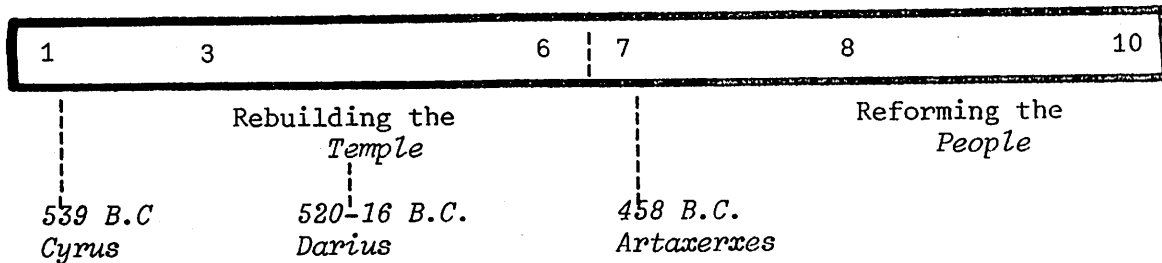
B. HISTORICAL SETTING OF EZRA-NEHEMIAH-ESTHER:

The chart on the following page is taken from *Jensen Bible Study Charts*, #96. It is a most valuable reference tool for the study of this era of Israel's history. A careful examination of, as well as a consistent reference to this chart will prove invaluable at this juncture in our study.

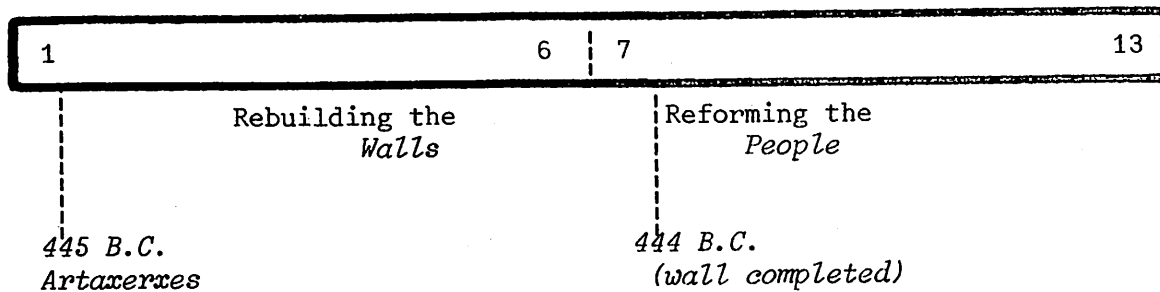
C. LITERARY STRUCTURE OF EZRA-NEHEMIAH:EZRA

*1st Return
Sheshbazzar*

*2nd Return
Ezra*

NEHEMIAH

*3rd Return
Nehemiah*



II. SURVEY OF BIBLICAL MATERIAL

A. RETURN AND REFORMATION RELATED TO THE TEMPLE (EZRA):

Why was it so important for the remnant to establish again the worship system connected with the Temple?

What did the Temple itself symbolize in Israel's history?

Is there any significance to the completion date of 516 B.C.?

Read the additional material given in Haggai and Zechariah 1-8 regarding the rebuilding of the temple. What new light does it throw on the history as given in Ezra?

Specifically, what did Ezra require in his reformation? How does this relate to the sin of Israel in the divided kingdom era?

B. RETURN AND REFORMATION RELATED TO THE WALLS OF JERUSALEM
(NEHEMIAH):

What problems did Nehemiah and his followers face in the rebuilding of the city walls? How did they differ from those faced by Sheshbazzar's men as they sought to rebuild the temple?

Compare the reforms of Nehemiah to those enacted by Ezra earlier. What differences and similarities do you find?

C. THEME OF EZRA-NEHEMIAH:

State in your own words the theme of the Ezra-Nehemiah history:

How does this theme compare to that of the Chronicler? to that of the Samuel/Kings historian?

LESSON FIVE

THE BOOK OF ISAIAH

PRELIMINARY REMARKS: Of the three major prophets Isaiah appears first both in history as well as in canonical sequence. Having ministered to the Southern Kingdom in the 8th century B.C. he witnessed the fall of Israel to the Assyrians. Further, he ministered under to worst and the best kings of Judah, Ahaz and Hezekiah respectively. The book which bears his name has been proclaimed one of the greatest pieces of prophetic literature by both critics and devotionalists alike. No serious student of the Scripture should lack a basic introduction to and understanding of this portion of God's word.

I. HISTORICAL SETTING FOR THE BOOK OF ISAIAH

A. BIBLICAL REFERENCES TO ISAIAH THE PROPHET:

From the following passages of Scripture when should the ministry of Isaiah the prophet be dated?

2 Kings 19-20:

2 Chron. 26:22; 32:32:

Isaiah 1:1; 6:1; 36-39:

What do these references in the Book of Isaiah tell one about the authorship of the book?

Isaiah 1:1; 2:1; 13:1:

Isaiah 6:1; 7:3; 20:2-3; 37:2-6, 21; 38:1-4, 21; 39:3-8:

Do the New Testament passages referenced below shed any light on this issue?

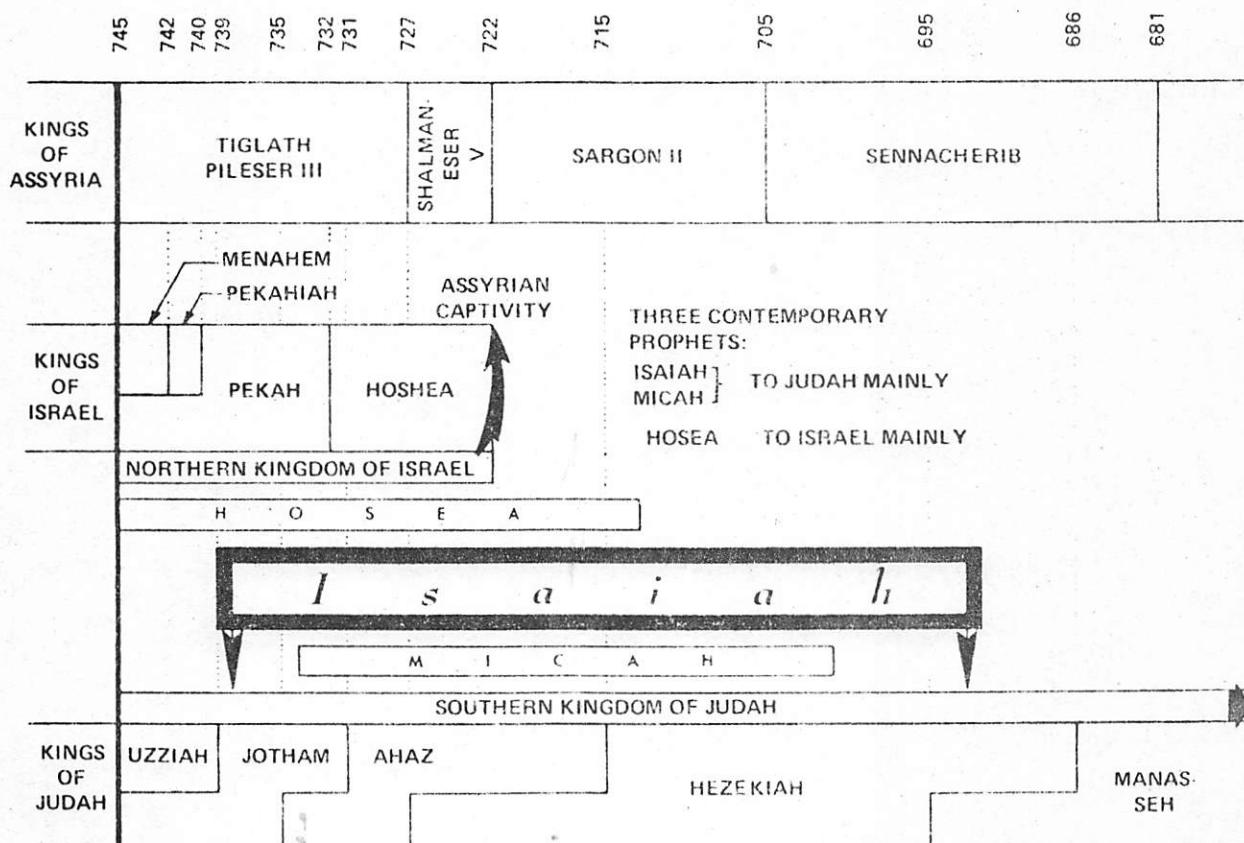
Matt. 3:3; Luke 3:4f.; John 1:23:

Matt. 12:17f.:

Matt. 8:17; John 12:38; Rom. 10:16:

B. CONCLUSIONS REGARDING AUTHORSHIP & DATING OF ISAIAH:

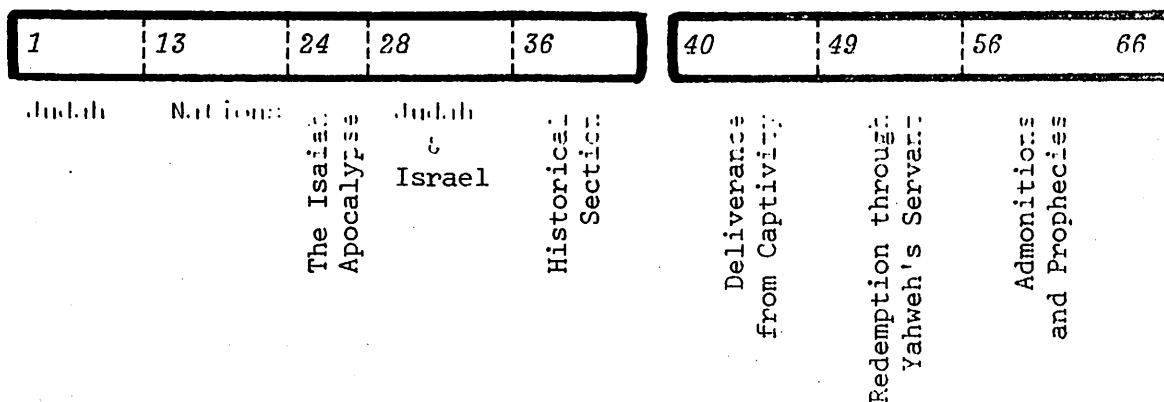
C. ISAIAH AND HIS CONTEMPORARIES:*



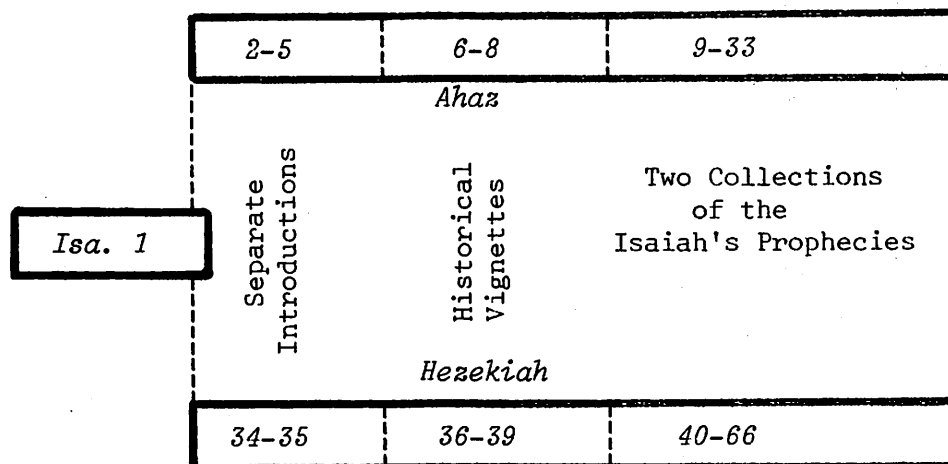
*This chart was taken from the *Jensen Bible Study Charts*, #91.

II. LITERARY STRUCTURE OF THE BOOK OF ISAIAH

ISAIAH*



ISAIAH**



*The top chart, with a major division between chs. 39 & 40, represents the traditional, critical method of dividing the Book of Isaiah.

**The bottom chart represents the instructor's division of the Book of Isaiah. In this theory, all of the material contained within the book belongs to the eighth century prophet, Isaiah, although it may have been collected and edited at a later time period.

III. SURVEY OF BIBLICAL MATERIAL

A. INTRODUCTION TO ISAIAH (ISA. 1):

Notice here especially the distinct *themes* which will run throughout the entire Book of Isaiah:

1:2-4

1:5-9

1:10-15

1:16-20

1:21-23

1:24-31

B. MAJOR SECTION #I: THE AHAZ BOOK (ISA. 2-33):

1. Introductory Section, Isa. 2-5:

These chapters are intended to serve as an introduction to the first half of the prophet's book (2-33). In a sense, they give us the major section in *miniature*.

Isa. 2-4 (cp. chs. 9-27):

Isa. 5 (cp. 28-33):

2. The Ahaz Pericope, Isa. 6-8:

The *historical vignette* presents itself in two major units.
Notice the significance of each of these:

Isa. 6 (The commissioning of the prophet):

Isa. 7-8 (Ahaz, Assyria, and Immanuel):

3. Prophecies of Judgment on the Nations of the Earth,
Isa. 9-27:

Isa. 9-12 (Mainly against Judah and Jerusalem):

Isa. 13-23 (Mainly against the nations):

Isa. 24-27 (The Isaiah Apocalypse):

4. The Book of Six Woes, Isa. 28-33:

C. MAJOR SECTION #II: THE HEZEKIAH BOOK (ISA. 34-66):

The perspective of this half of the Book of Isaiah is difficult to determine. The key seems to be in the pericope which has been given in chs. 36-39, regarding Hezekiah. Notice the last verses of chapter 39:

There is also a distinct difference in the content of this section. Whereas the first half of Isaiah had a varied theme of judgment and restoration, this second half is more *mono-thematic*. Notice how this theme unfolds throughout the material in chapters 40-66.

1. Introductory Section, Isa. 34-35:

In comparison to the function of chapters 2-5 with 9-33, these chapters do not represent a miniture of chapters 40-66. Rather, they serve to *link* the later half of the book to the first. Notice the *twofold theme* which they present:

Isa. 34

Isa. 35

2. The Hezekiah Pericope, Isa. 36-39:

Again, as with chapters 6-8, a twofold unit is seen. The King of Judah now is Hezekiah, the son of the previously mentioned king, Ahaz.

Isa. 36-37 (Hezekiah and the Assyrian crisis):

Isa. 38-39 (Hezekiah's healing and the envoy from Babylon):

3. Prophecies Regarding Exile: Babylon & Cyrus, Isa. 40-48:

It is important to see the structural connection between Isa. 39:5-8 and 40:1-2.

Compare also the references to *Cyrus* (44:24--45:7) and *Babylon* (43:14-21; 47:1-7; 48:20-22) in this section. How do these fit with the perspective of the 8th century prophet, Isaiah?

4. Prophecies Regarding Exile and Restoration, Isa. 49-55:

A slight change in subject matter occurs in these chapters. Cyrus and Babylon are no longer mentioned by name. Rather, the main thrust seems to be *restoration from exile* (cp. 49:8-13; 51:12-23; 52:1-6; 54:1-8):

A key theme in the combined unit of Isa. 40-55 is that of *the Servant of the Lord*. Read the following passages and identify the person of the servant in each:

Isa. 41:1-29

Isa. 42:1--43:7

Isa. 43:8-10

Isa. 44:1-5

Isa. 44:21--45:7

Isa. 48:20-22

Isa. 49:1-7

Isa. 50:4-10

Isa. 52:13--53:12

Conclusions:

5. Prophecies Regarding the Ultimate Future of Israel,
Isa. 56-66:

In this final section of Isaiah the exile/restoration theme reaches all the way to the *new heavens and new earth* (*Isa. 65:17*). How does the theme differ from that in 40-55? How is it similar?

LESSON SIX

THE BOOK OF JEREMIAH

PRELIMINARY REMARKS: Jeremiah was a descendent of the priests of Anathoth, a son of Hilkiah, in addition to being a prophet. According to the will of Yahweh he remained unmarried and childless as an illustration of the difficult days which were about to come upon the people of God. His book is a collection of historical narratives, sermons, songs of lament, and personal confessions. It is one of the most neglected and yet at the same time one of the most moving books in the Old Testament. Through it one may see the broken heart of God revealed through Jeremiah, the weeping prophet.

I. HISTORICAL SETTING FOR THE BOOK OF JEREMIAH

A. BIBLICAL REFERENCES TO JEREMIAH THE PROPHET:

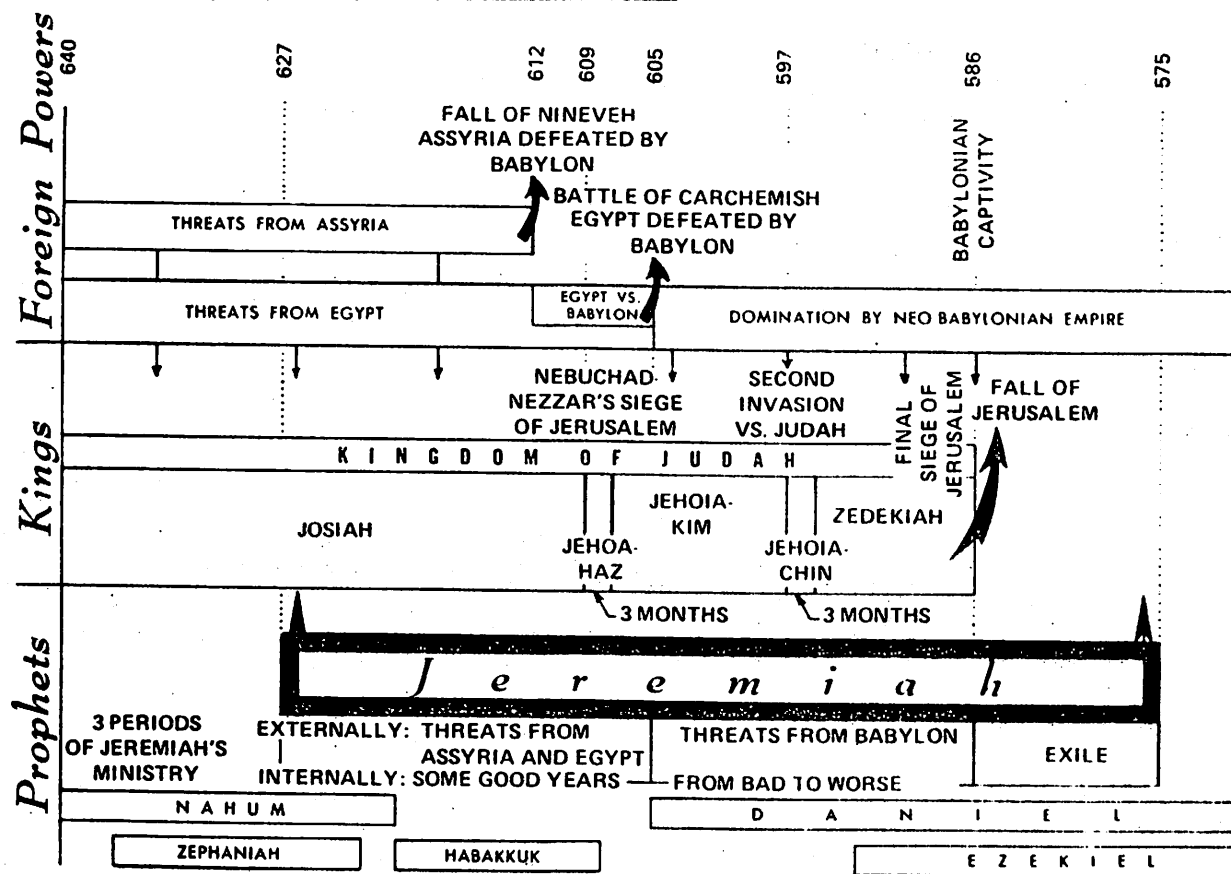
Like Isaiah, Jeremiah's ministry extended over four decades. From the references below what dates could be conjectured for the beginning and ending of Jeremiah's ministry?

Jer. 1:2; 25:3:

Jer. 44:

Now, compare this biblical data with Jensen's chart below (*Jensen's Bible Study Chart*, #92).

B. JEREMIAH AND HIS CONTEMPORARIES:



C. THE THREE PERIODS OF JEREMIAH'S MINISTRY:

At least three main periods are evident with a fourth possible. Portions of his book may be assigned to these respective periods with a degree of certainty.

1. The Era of *Josiah*: While Josiah's rule lasted from 640-09 B.C., the main thrust of the prophet's work during this time seems to have been for the king's 13th year (626 B.C.) through the great reform (621 B.C.). Some of chapters 1-20 came from this period, although it is difficult to tell just how much.

2. The Era of *Jehoiakim*: Josiah's firstborn led Judah from 609-598 B.C. As one might expect from the character of his reign, he strongly opposed the work of Jeremiah. The following chapters come from this time: 25-26, 35-36, 45-46.

3. The Era of *Zedekiah through Gedaliah*: Beginning in 597 B.C. with the ascension of Zedekiah, this period lasted at least a decade. During this time the fatal blow was dealt Jerusalem by Nebuchadnezzar. Here, also, one sees the exodus of the Palestinian remnant to Egypt. The terminus is difficult to fix for the close of Jeremiah's work. If a fourth period is supposed, it would include the reference in ch. 52 to the 37th year of the exile of Jehoiachin (ca. 562-61 B.C.). However, this may well be an addition by Baruch after the death of the prophet.

D. THE WORK OF BARUCH:

Little is known of this figure who is mentioned as the scribe to Jeremiah the prophet. What can be learned of his work from the passages listed below?

Jer. 36:1-32

Jer. 43:1-3

Jer. 45:1-5

II. LITERARY STRUCTURE OF THE BOOK OF JEREMIAH

A rather unique feature of this book is that its basic structure differs radically from the Hebrew Version (*Masoretic Text*) to the early Greek Translation from before the time of Christ (*Septuagint Text, LXX*). Both structures are given below for the sake of comparison:

MASORETIC TEXT: HEBREW (Most English Versions)

Section 1	Section 2				Section 3		
1	21	26	30	34	45	46	52
Mostly Josiah Mostly Oracles against <i>Judah</i> and <i>Jerusalem</i>	Two collections Relating to Jehoiakim and Zedekiah		Booklet of Consolation	Narrative Regarding the <i>Fall of Jerusalem</i>	Baruch Insert	Oracles against the Foreign Nations	Historical Appendix

SEPTUAGINT VERSION: GREEK (Approximately 1/8 Shorter)

Section 1	Section 2	Section 3
1	46	26-45, 52
25	51	52
Essentially the same as 1-25 in Hebrew Text	Oracles against the Foreign Nations (different order)	same as above, but <i>much</i> <i>material</i> <i>missing</i> here

III. SURVEY OF BIBLICAL MATERIAL

A. ORACLES AGAINST JUDAH AND JERUSALEM (JER. 1-20):

Because the person of Jeremiah plays such an important role in his book, it might be instructive to notice carefully the account given in *chapter 1* regarding his calling. Compare this with the personal response of the prophet in the last chapter in this section, *20:7-18*. Why do you suppose God chose a man like this to pronounce the doom of Judah?

The *sin of Judah* is summed up in figurative terms in *Jer. 2:13*. How would you interpret the two evils that were committed by God's people?

Since this section is concerned mostly with the era of Josiah, the historical reference in *Jer. 3:6-10* is most important for understanding the heart of the people to whom Jeremiah ministered. Compare this passage with *2 Kings 23:15-27*. In light of these references, would you judge the revival of Josiah to be a true or false revival? Why?

A prevalent concept in Jeremiah's day taught that God would not destroy Judah because Jerusalem and the Temple belonged to her. This can be seen clearly in *Jer. 7:1-15*. Compare this message with the story of the Battle of Aphek in *1 Sam. 4:1-11* where the ark of God was lost. What similarities are evident here? What is the primary difference in the situation in the 6th century?

The fact that God chose a soft-hearted prophet to deliver a message of doom and destruction to his people is significant. Repeatedly the priestly heart of Jeremiah can be seen in this section. Notice the restraint that God calls Jeremiah to exercise during this calamity (cp. *Jer.* 7:16; 11:14; 14:10-12; 15:1-4; *etc.*). One's emotions reach yet a higher level when God illustrates the severity of the times by means of Jeremiah's family life (or, lack of it!) in chapter 16:1-9. While the caricature below was meant to be humorous, it illustrates well the manner in which Jeremiah's message might have been perceived in his day:

WHAT IF ...



"I'm sure we're all looking forward to an inspirational message of hope and encouragement from our commencement speaker, the prophet Jeremiah."

The final message in this section proclaims the awesome sovereignty of Yahweh over his chosen people. In *Jer.* 18-19 Judah is compared to a vessel of clay that was spoiled in the making. As the potter smashes a vessel which cannot be mended, so God will destroy his people who will not repent.

B. COLLECTIONS RELATING TO JEHOIAKIM AND ZEDEKIAH
(JER. 21-25 & 26-29):

All four successors of Josiah are mentioned in the first section of these two collections. In *Jer. 21-23* they are denounced as shepherds who are destroying and scattering the flock of Israel. In contrast, Yahweh announces a day to come when he will raise up a righteous Branch from the line of David who will tend his sheep as the others should have done. Be sure to identify all four kings in this section:

Notice the milestone which is reached in *Jer. 25:1-11*. Describe it in your own words in the space below:

In *Jer. 25:11-12* a reference is made to *70 years*. Where else in scripture does one find mention of this time period? What dates would have been associated with it for Jeremiah?

An extremely informative reference is made in the historical narrative of *Jer. 26:16-19* regarding Micah the prophet. Again, what differences can be seen between the revivals of Hezekiah and Josiah?

Considering the content of *Jer. 28-29* there is little wonder that unbelievers of his day considered Jeremiah a traitor. Notice especially his message to the Babylonian Jews:

C. BOOKLET OF CONSOLATION (JER. 30-33):

This section was probably addressed to the believing remnant of Jeremiah's day, as well as to those who would believe at a later time. It stands as a bright and comforting spot in the midst of a dark and discouraging book. At the heart of the booklet are the *New Covenant* passages in *Jer. 31:31-37; 33:14-26*. Outline briefly the essential elements of the New Covenant as presented in Jeremiah's Booklet of Consolation; then compare this with *Ezek. 36:22-32; Luke 22:20* and *2 Corinthians 3:6*:

D. THE FALL OF JERUSALEM (JER. 34-44):

Although the focus of the historical section is primarily Zedekiah and forward, an important Jehoiakim insertion is made in *Jer. 36*. Here Jehoiakim is made somewhat typical of the proud ruler who obstinately refuses to hear the word of Yahweh spoken through his prophet. What can be learned from this section concerning the process of formation of the Book of Jeremiah?

It would be helpful at this juncture to review the material on pages B-33, 34 above regarding the sequence of events surrounding the fall of Judah and Jerusalem. *What new information is added here (esp. in chs. 40-44)?*

E. INSERT REGARDING BARUCH THE SCRIBE (JER. 45):

While the short note from the prophet to his scribe is helpful in providing information regarding the writing of Jeremiah's book, the thrust of the chapter remains enigmatic, as does its position in the book as a whole.

F. ORACLES AGAINST THE FOREIGN NATIONS (JER. 46-51):

Briefly describe the main point in each oracle in the space provided below:

Egypt:

Philistia:

Moab:

Ammon:

Edom:

Damascus:

Kedar:

Elam:

Babylon:

To whom do you suppose this section of the book was addressed?
What is its purpose in the book as a whole?

To what does the last phrase of this section refer (*Thus far are the words of Jeremiah, Jer. 51:64*)? What might they tell one about the author of chapter 52 of Jeremiah?

G. HISTORICAL APPENDIX (JER. 52):

Compare this chapter with the closing chapters of the Kings and Chronicles histories. How does one explain its presence here, at the close of the Book of Jeremiah?

IV. CONCLUDING REMARKS REGARDING THE BOOK OF JEREMIAH

LESSON SEVEN

THE BOOK OF EZEKIEL

PRELIMINARY REMARKS: Like Jeremiah, Ezekiel is a combination of priest and prophet. Deported from Judah in the attack of 597 B.C. he lived in Babylon in a home where the elders of the exiles met from time to time. He was married, but his wife died suddenly one day as a symbol of divine judgment. His ministry lasted at least 25 years and, like Jeremiah, he also witnessed the tragic fall of Jerusalem.

I. HISTORICAL SETTING FOR THE BOOK OF EZEKIEL

A. CHRONOLOGICAL ARRANGEMENT OF EZEKIEL'S BOOK:

The historical setting for the prophet's ministry can be determined quite easily by the chronological arrangement of his book. A list of the biblical references would look like this:

- EZEKIEL* 1:1 - 30th year (probably life of the prophet)
 1:2 - 5th year of exile of Jehoiachin in 597 B.C. (593 B.C.)
 8:1 - 6th year (592 B.C.)
 20:1 - 7th year (591 B.C.)
 24:1 - 9th year (589 B.C.) final seige on Jerusalem begins
 26:1 - 11th year (587 B.C.)
 29:1 - 10th year (588 B.C.) notice some chronological displacement
 29:17 - 27th year (571 B.C.) 16th year after fall of Jerusalem
 30:20 - 11th year (587 B.C.)
 31:1 - 11th year (587 B.C.)
 32:1 - 12th year (586 B.C.)
 32:17 - 12th year (586 B.C.)
 33:21 - 12th year (586 B.C.)
 40:1 - 25th year (573 B.C.) 14th year after fall of Jerusalem

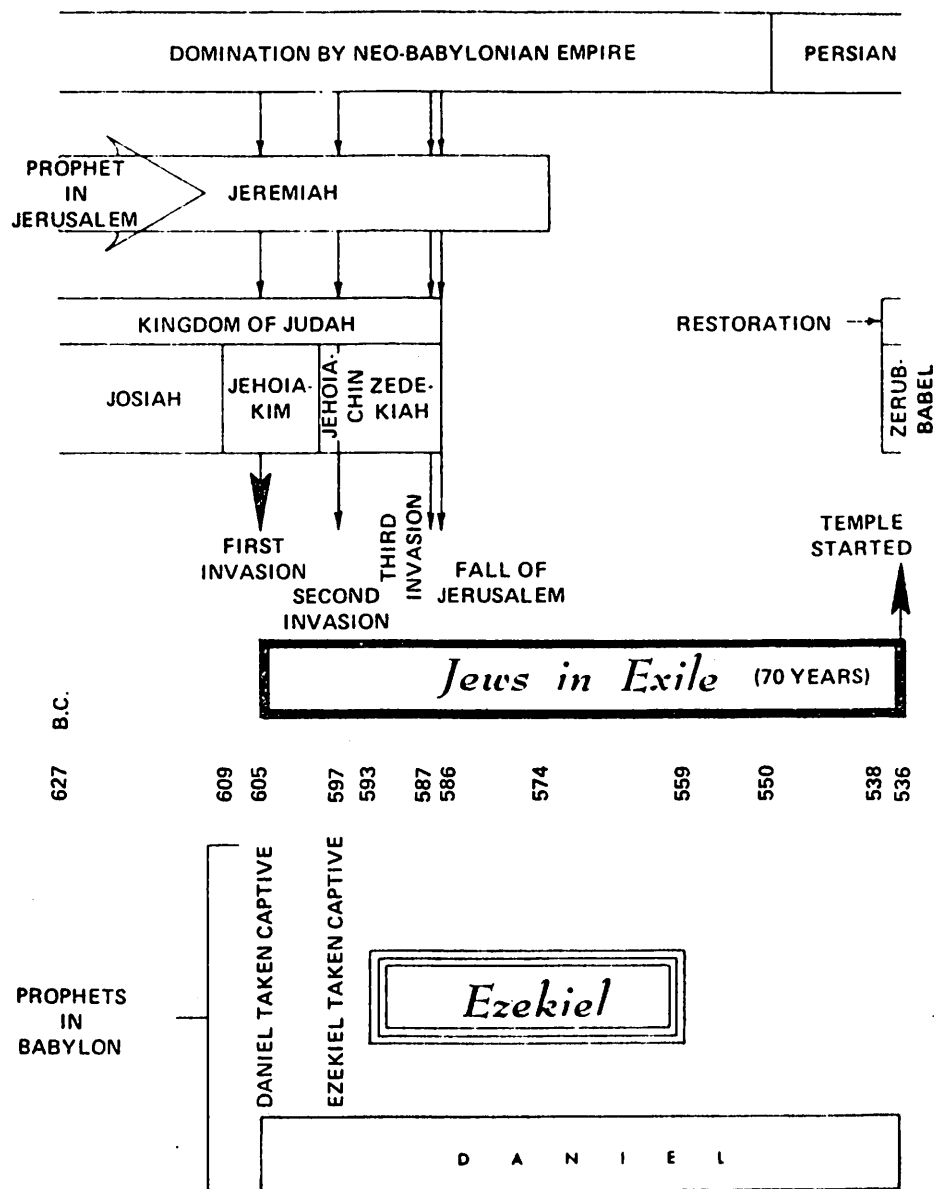
IN SUMMARY the book divides into three major units:

- EZEKIEL* 1-24: Denunciation and prediction of destruction of Jerusalem. Prophecies dating from 593-88 B.C.
- 25-32: Prophecies against the foreign nations, dating 587-85 B.C. with the exception of the portion of the oracle against Egypt in Ezek. 29:17-21 which dates from 571 B.C.
- 33-48: Promise of the restoration of Israel, dating from 585-73 B.C.

Compare these three periods of Ezekiel's ministry with the three periods of Jeremiah's ministry discussed above, p. C-17:

B. EZEKIEL AND HIS CONTEMPORARIES:

Once again the author is indebted to the *Jensen Bible Study Charts*, #93:



II. LITERARY STRUCTURE OF THE BOOK OF EZEKIEL

Having demonstrated the chronological arrangement of Ezekiel's book above (p. C-27), we need only set the material in chart form here. In constructing this chart some use has been made of *Jensen Bible Study Chart*, #54.

EZEKIEL

<i>Judgment to Come</i>		<i>Restoration</i>	
1	25	33	48
Desolation of Jerusalem,	of nations	Yahweh rebuilds his Temple and City	
Yahweh leaves his Temple			
		Yahweh returns	

FALL OF JERUSALEM, 586 BC

III. SURVEY OF BIBLICAL MATERIAL

A. JUDGMENT ON JUDAH AND JERUSALEM (EZEK. 1-24):

The three major prophets (Isaiah, Jeremiah and Ezekiel) all give a record of their calling to the work of a prophet by God. Describe briefly each of these:

ISAIAH 6:

JEREMIAH 1:

EZEKIEL 2-3:

The prophet Ezekiel makes extensive usage of object lessons, allegories, visions and symbols in his book. In a survey of this nature on representative passages can be examined.*

OBJECT LESSON: Mock Battle of Jerusalem (Ezk. 4:1-3):

INTERPRETATION:

OBJECT LESSON: Barber's Razor & Scales (Ezk. 5:1-17):

INTERPRETATION:

VISION: Yahweh Leaving His Temple in Jerusalem (Ezk. 8-11):

INTERPRETATION:

*Do not wait for class to fill in this section. Read the passages indicated and attempt an interpretation for yourself! Be careful not to *read* too much *into* the figurative language.

B. JUDGMENT ON THE FOREIGN NATIONS (Ezk. 25-32):

Two nations stand out among those condemned in this section: *Tyre and Egypt*. Describe briefly the message to each:

TYRE (Ezk. 26-28):

EGYPT (Ezk. 29-32):

C. RESTORATION OF ISRAEL (Ezk. 33-48):

This portion of the book begins with the announcement that "*the city has been taken*" (33:21). The fulfillment of the first half of the book is summed up in these tragic words. From here on the prophet turns his attention primarily towards healing and blessing for the righteous remnant of God's chosen people. Two subsections are easily discernable.

1. *Restoration of the People, Ezk. 33-39:*

The use of figurative language continues here. Leaders of the people are addressed under the figure of *shepherds* in chapter 34 and the *mountains* are personified in chapter 36. Since reference has been made twice before regarding the New Covenant material in chapter 36 (cp. Jeremiah, above, p. C-22), no further discussion of the subject will occur here.

An important vision is recorded in chapter 37 of the *dry bones* which come to life when the Spirit of God breaths on them. From the context of the passage, what do these represent?

The subsection concludes with an oracle against the land of *Gog* (chs. 38-39). It is interesting that such an extensive prophecy against a foreign nation was not included in the previous portion of the Book of Ezekiel (chs. 25-32). Who is *Gog*? What is the meaning of this oracle with regard to God's people? Is there any reason to apply this prophecy to an eschatological future?

2. *Restoration of the Temple, Ezk. 40-48:*

The Book of Ezekiel ends with a lengthy and detailed description of blueprints for a restored temple in Jerusalem. One is reminded of similar material contained in the second half of the Book of Exodus regarding the tabernacle. Several questions come to mind at first reading:

To which temple does this description apply?

Is the passage meant to be understood literally at all?

OBJECT LESSON: Death of Ezekiel's Wife (Ezk. 24):

INTERPRETATION:

The first major section of the Book of Ezekiel comes to a climax with the dramatic object lesson above. Summarize below the main thrust of this first unit, *Ezekiel 1-24*:

A key phrase was seen repeatedly throughout this first section of the book; it is "*they will know that I am Yahweh*" (cp. 6:7 & 24:27 for just 2 examples). This phrase occurs 63 times in the 48 chapters of Ezekiel and may well be seen as the theme of the book. What does it mean? How does it relate to your summary of chs. 1-24 above?

PARABLE: Two Eagles and a Vine (Ezk. 17):

INTERPRETATION: (cp. 17:12ff.)

LAMENTATION: A Lion and a Vine (Ezk. 19):

INTERPRETATION:

ILLUSTRATION: A Sharpened & Polished Sword (Ezk. 21:1-27):

INTERPRETATION:

*ALLEGORY: Two Sisters: Oholah (Samaria) & Oholibah (Jerusalem),
Harlots (Ezk. 23):*

INTERPRETATION:

Notice in Ezekiel 11:14-21 there is another reference to the *idea* of the New Covenant. Compare this with chapter 36 and the references noted above (cp. above, pp. C-22, 31):

SERMONS: Against Prophets (Ezk. 13) and Elders (Ezk. 14):

INTERPRETATION: Interspersed among the figurative sections of the book are sermons much like those encountered in Isaiah and Jeremiah. Use this material which is more literal in nature to aid in interpreting the more difficult figurative passages:

ALLEGORY: Useless Vine (Ezk. 15) and Pitiful Infant (Ezk. 16):

INTERPRETATION:

What about the sacrifices mentioned? When are they resumed?

The most important thing to notice, however, is not dealt with in these questions, as relevant as they might be. The theme of this concluding unit corresponds to that of the first unit (1-24). There Yahweh *left* his temple before the awesome events of 586 B.C. (cp. chs. 8-11); here he *returns* to his temple and, more importantly, to his people (cp. 43:1-9; 48:35b).

IV. CONCLUDING REMARKS REGARDING THE BOOK OF EZEKIEL

SECTION #3

HOSEA, JOEL, AMOS

OBADIAH, JONAH, MICAH

NAHUM, HABAKKUK, ZEPHANIAH

HAGGAI, ZECHARIAH, MALACHI

MESSAGES OF THE MINOR PROPHETS

BOOK	AREA OF MINISTRY	PROPHET'S NAME MEANS	CHARACTERISTIC WORDS OR IDEAS
Hosea	Israel (North)	Salvation	Backsliding, Love, Mercy Return, Need for repentance.
Joel	Judah (South)	Yahweh is God	Locusts, Repentance, Day of the Lord, Spirit on all.
Amos	Israel	Burden Bearer	Plumb line, Summer fruit, Punishment, Luxury defileth
Obadiah	Judah	Servant of Yahweh	Edom, Possessions, Retribution, Ridicule.
Jonah	Israel, Nineveh	Dove	Nineveh, God's inclusive mercy, Obedience to God.
Micah	Judah	Who is like Yahweh?	Controversy, Mercy, True religion's timeless elements.
Nahum	Judah	Consolation	Jealous God, Doom for the impious, Full end.
Habakkuk	Judah	Love's embrace	Does God bless the wicked? The just shall live by faith.
Zephaniah	Judah	Whom Yahweh has hidden	Search with a candle, Day of the Lord, Remnant.
Haggai	Postexilic Judah	The festal one	Procrastination, Build, Restore.
Zechariah	Postexilic Judah	Yahweh has remembered	God's remembrance, Lord of Hosts, God's sovereignty.
Malachi	Postexilic Judah	My messenger	Wherein? Robbers of God, The Lord's coming.

THREE GROUPS of MINOR PROPHETS

1 PROPHETS OF ISRAEL

I s r a e l

JONAH-AMOS-HOSEA

2 PROPHETS OF JUDAH

J u d a h
Joel's dehortation

OBADIAH-JOEL

9th cen

MICAH

8th cen

NAHUM

ZEPHANIAH

HABAKKUK

ASSYRIAN
CAPTIVITY
722 B.C.

BABYLONIAN
CAPTIVITY
586 B.C.

7th cen

Ex. 6th
5th

*Restored
Judah-Israel*

ZECHARIAH

HAGGAI

MALACHI

3 POST EXILIC PROPHETS

JOEL

KINGDOMS

EXILE

RESTORATION

(MAJOR
PROPHETS)

ISAIAH

JEREMIAH - *Egypt*

EZEKIEL } *Babylon*

DANIEL

- basic content

- chronology - Bible

quotation - restoration

8th
Amos Hosea
Obadiah
Habakkuk
Zephaniah
Jeremiah
Nahum
Ezekiel Zechariah
Daniel
Malachi

HOSEA

GOD'S LOVE FOR BACKSLIDERS

little outline or flow -- true collection of Sermons

NARRATIVE			S E R M O N S										
PURPOSE: Symbolic Illustration			PURPOSE: Spiritual Restoration										
1:1	2:2	3:1	4:1 people	5:1 priests etc.	5:15	7:6	8:1	9	10	11	12	13	14
PERSONAL: ADULTEROUS WIFE AND FAITHFUL HUSBAND			NATIONAL: ADULTEROUS PEOPLE AND FAITHFUL LORD										
"MARRY"	"Plead"	"LOVE AGAIN"	SIN AND GUILT PROMINENT * * *			JUDGMENT PROMINENT * * *			HOPE PROMINENT * * *				
"PLEAD"			TRANSGRESSION			VISITATION			RESTORATION				
MARRIAGE	SEPARATION	REUNION	<i>God is holy</i>			<i>God is just</i>			<i>God is love</i>				

(Jensen Bible Study Charts, Chart 60)

Joel:

DATE: Why?

- no specific date -

9th (to ash) \Rightarrow 4th (3rd) cen. ^{536 516 500} $\frac{D}{C} \left\{ \begin{matrix} E \\ X \\ E \end{matrix} \right\}$ Joel \Rightarrow Eph ~~road~~ locusts

- leadership in the land not kings or even princes - but priests, elders $\left\{ \begin{matrix} \text{consume and win} \\ \text{bridge (wicked)} \\ \text{Blessing (Righteous)} \end{matrix} \right\}$

- temple is up pre-exilic or post (516) 9th cen

Joel in 5th. 3 chapters

" " Heb. 4 " " [chpt 3 = 2:28-32/4 = 3]

1st 2 chapter (turn vs. 27) speak of worst plague - calamity \Rightarrow look at Haggai 1st chpt. NATURAL DISASTER

- vs. 18, 19 post-tense - People return

Haggai / Zechariah } post-exilic situation } Immediate repentance following prophet's words

Natural disaster \Rightarrow prophet warns \Rightarrow people repent \Rightarrow Lord blesses

2 vs. 21: Turn to Future vs. 26, 27 Ultimate blessing

2nd Half: concept Dd to Lord taken further

ch. 28 For this Act. 2: 7ff

(3) judgement blessing

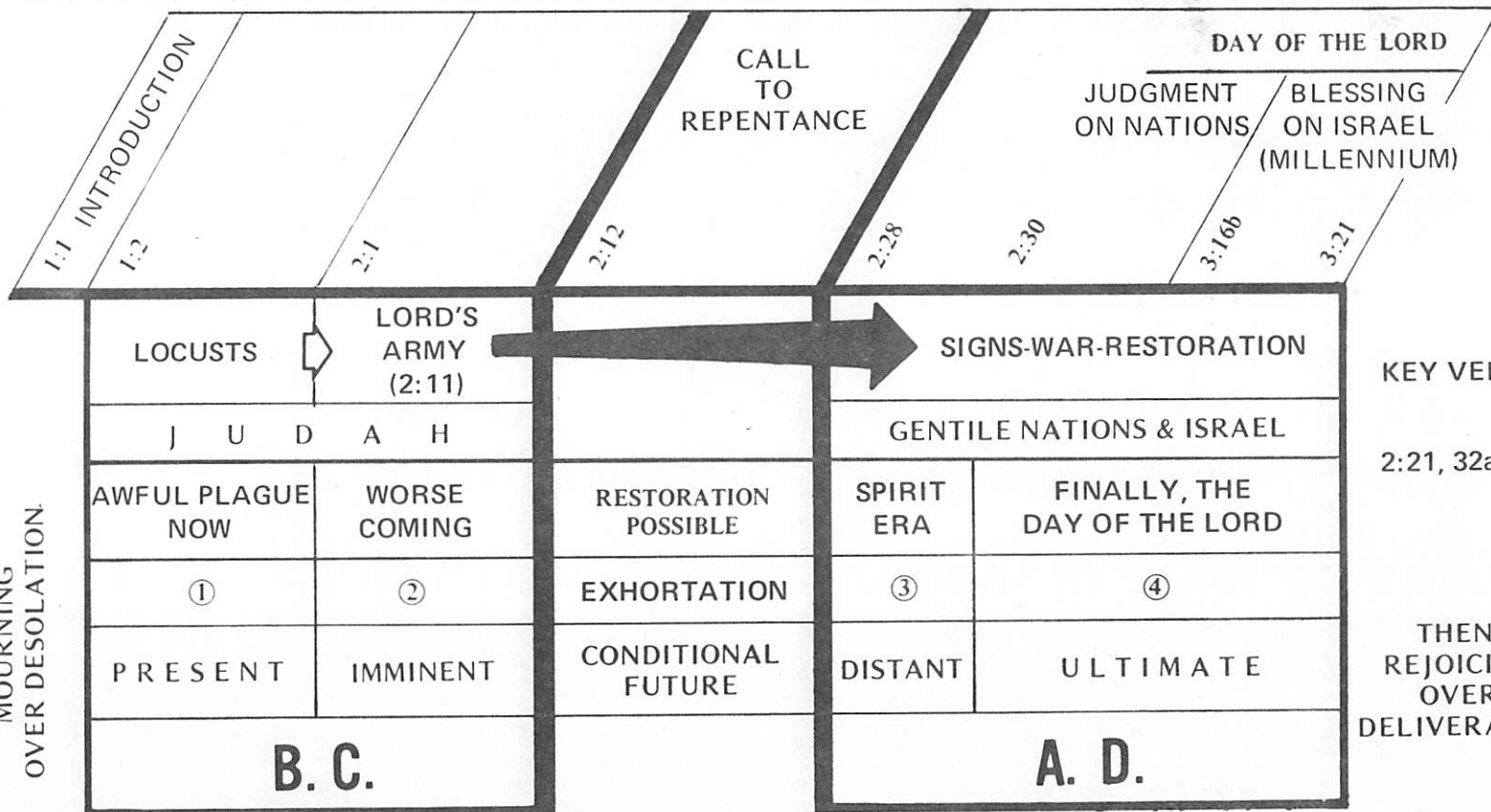
vs. valley of judgement

type / Sides / Philistin / Greek / Sabeanus

THE DAY OF THE LORD

DESCRIPTIONS AND PROPHECIES POINTING TO THE DAY OF THE LORD

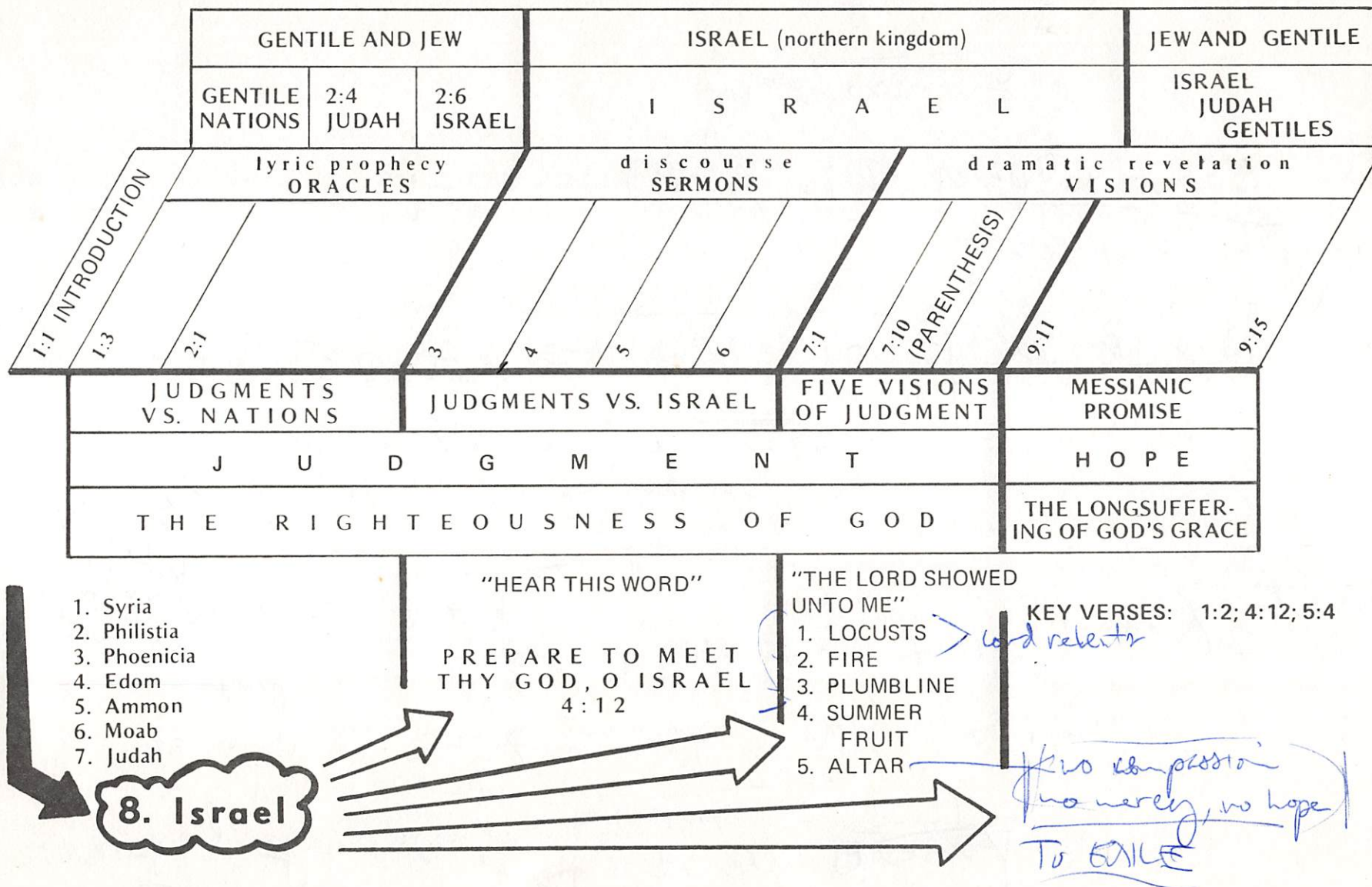
DAY OF THE LORD * 1:15 * 2:1 * 2:11 * 2:31 * 3:14 (* 3:18)



AMOS

PREPARE TO MEET GOD

22



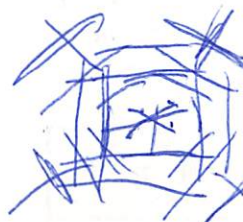
oracle \rightarrow not nation in Israel

DEKDIASH Day of the Lord ref. to Edom

dated by ref. to Edom \rightarrow 475 BC. ~~Destroyed~~
1-14 / 15-21 \rightarrow Isaiah 1:2-4

Woe to Edom Day of the Lord in relation to Nation:

Obad. Looking back at Destruction of Jeru (586) [Zeph looks

 Forward to]

Ps. 137:7
Lm. 4:21-22
(1 Esdras 4:45, 50)

} Parallel to
book of
Lamentations

[2 Kg 25:8-12]

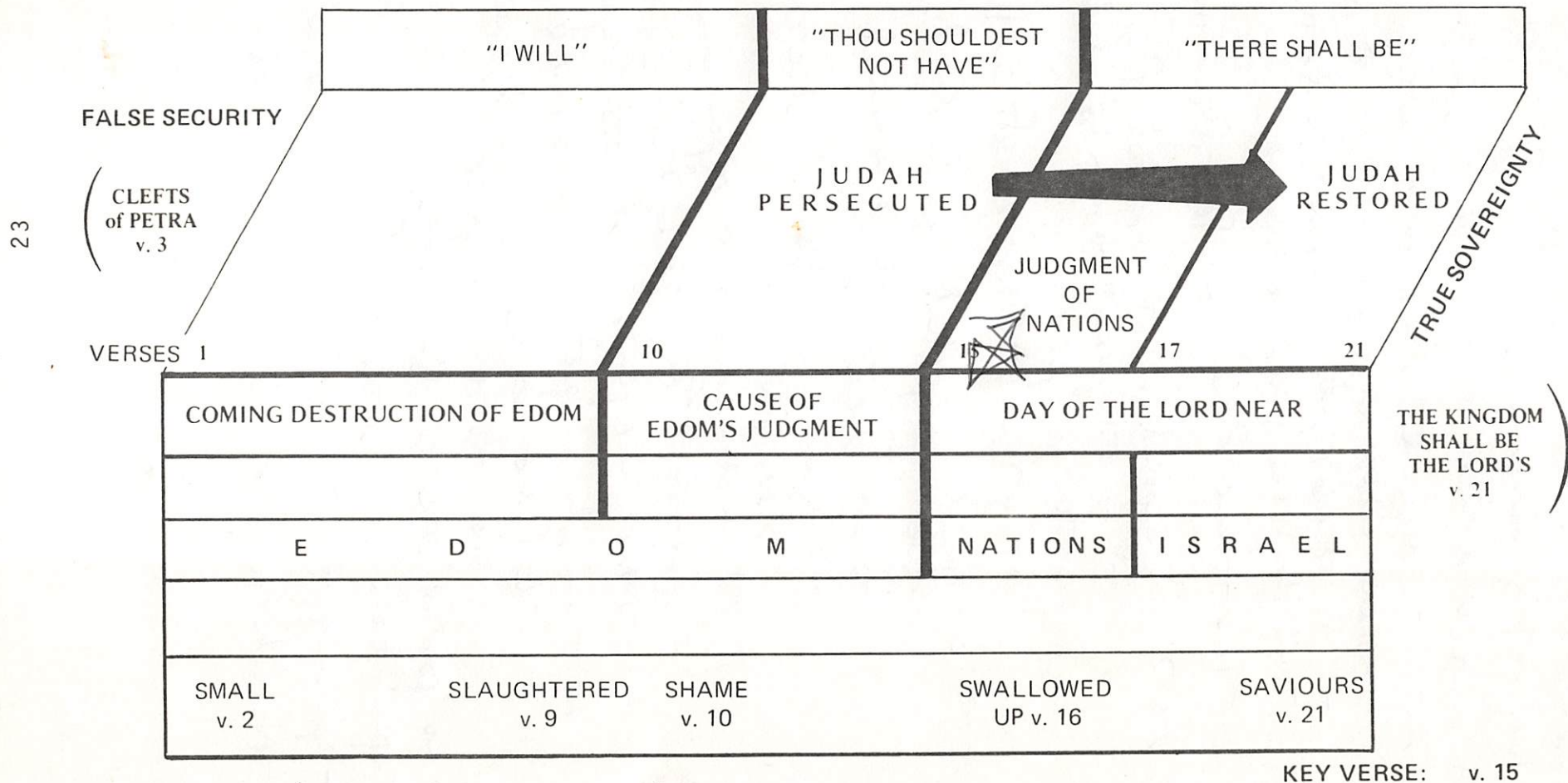
Structure: immediate situation \rightarrow move to

Day of the Lord to all ~~not~~

Day of the Lord's Nations
come/coming

OBADIAH — Cth cen [9th cent.]

A ROCK THAT FAILS AND A KINGDOM THAT ENDURES



History of Jonah

- claimed successful Jeroboam II
- predicted future time, word of God came thru Jonah
- lived during Jeroboam's II reign
- 4 chapters parallel to 4 acts or plays

Act 1 - Stage set (main part of story is laid)

- Jonah's called by God to go against Nineveh
- " rebels, goes to topple & heads to sea
- we don't kn. why he rebelled

- 1:16 - theme of the book - Fear of the Lord because of His power

Act 2

- composed almost entirely of prayer
- not a story about Jonah but about praying
- written in poetry
- this part written after we left the fish (Pierce's view)

Act 3

- Jonah is called again (2nd time)
- gives Jonah same command
- Jonah doesn't hesitate
- had a long walk from Mediterranean Sea to Nineveh
- His message was not repentance
- message - 40 days and city will be destroyed
- Nineveh repents and Lord forgives

Act 4

- Jonah is upset - he wants Nineveh destroyed
- God used nature (plant, wind, sun; fish, sea) to show Jonah his power.
- no positive date kn for writing
- speculation around the Fall of Israel
- primary thrust - God will forgive anyone if they will repent
- Nineveh repents just on Jonah's word - faith

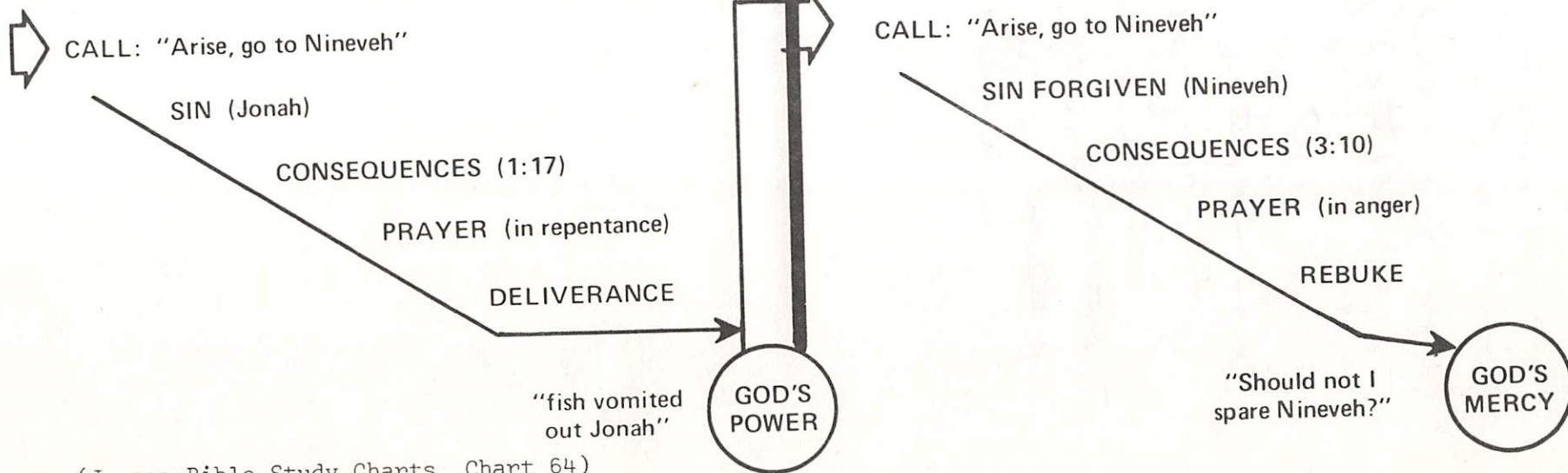
JONAH

3 questions needed to be asked of all minor prophets

- 1) when was the book written
- 2) what kind of literature does it contain (structure)
- 3) what is the theology or message of the book

24

THE KEY SUBJECT: JONAH				THE KEY SUBJECT: NINEVEH			
GOD COMMISSIONS		GOD HEARS		GOD SPARES		GOD REPROVES	
JONAH FLEES		JONAH PRAYS		JONAH PREACHES		JONAH COMPLAINS	
1:1		2:1		3:1		4:1	4:11
COM-MISSION	1:3 DISOBEDIENCE	REPENTANCE	2:10 DELIV-ERANCE	RECOM-MISSION	OBED-IENCE	REPENT-ANCE	COMPLAINT
THE GREAT SEA				THE GREAT CITY			
FIRST COMMISSION AND DISOBEDIENCE				SECOND COMMISSION AND RESULTS			



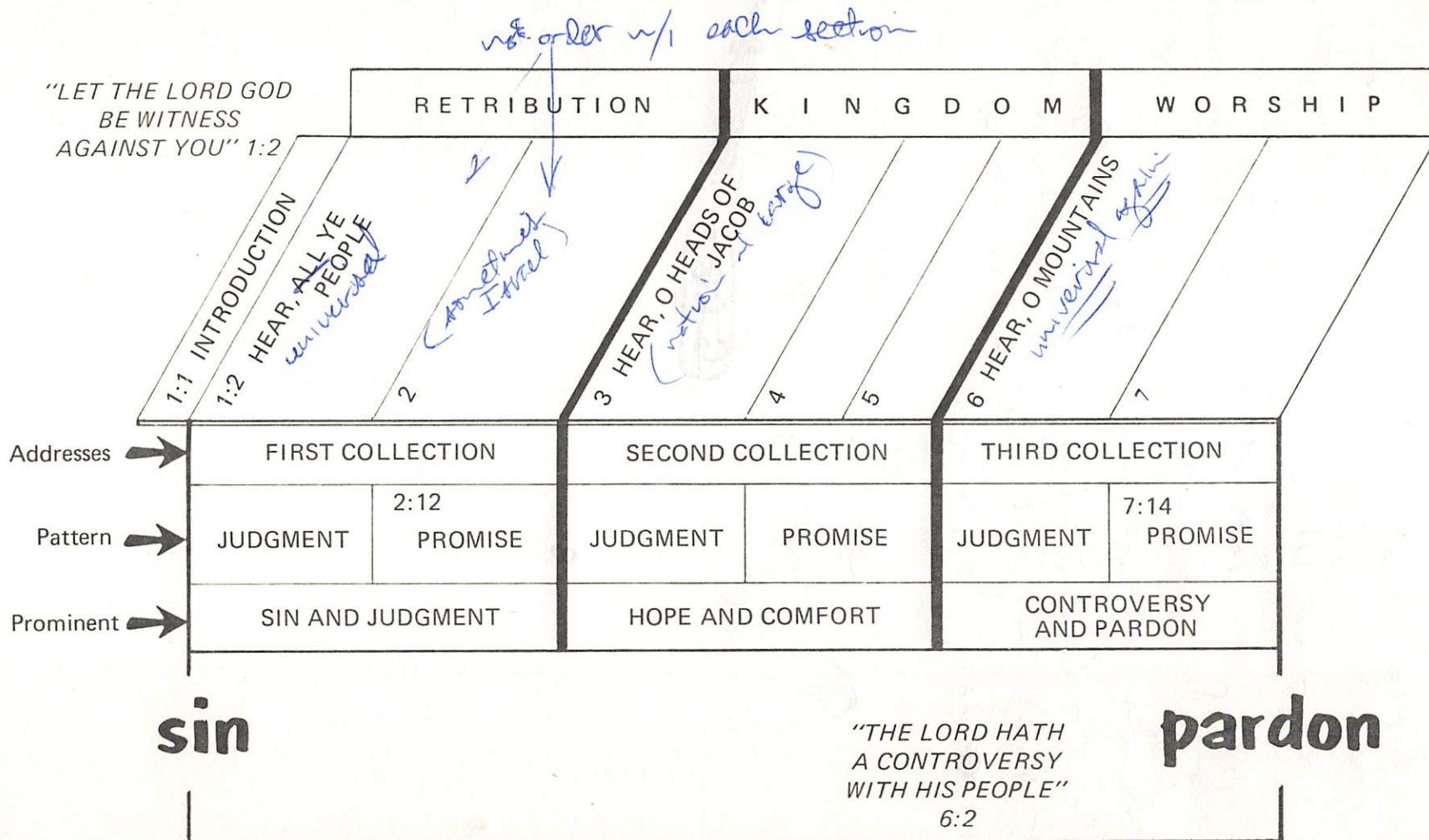
get chart from "NEW INTERNATIONAL COMMENTARY" p 260
by Allen

- no sequence to uncin
- mini book of laich in theo. content
- less literary structure
- hope & restoration / down : destruction
- major thrust when dealing w/ remnant → hope
- when interpreting uncin, remember that it's broken up into many pieces (sermons) - don't try to read whole book as one big content.
- matt 12:20, 16:14 Jesus talks about Jonah 1:17
- problems w/ taking non-historical Jonah
 - where do you stop w/ making OT stories fairy tales
 - " " " " " " Jesus " " "

MICAH

WHO IS LIKE JEHOVAH? 7:18

25



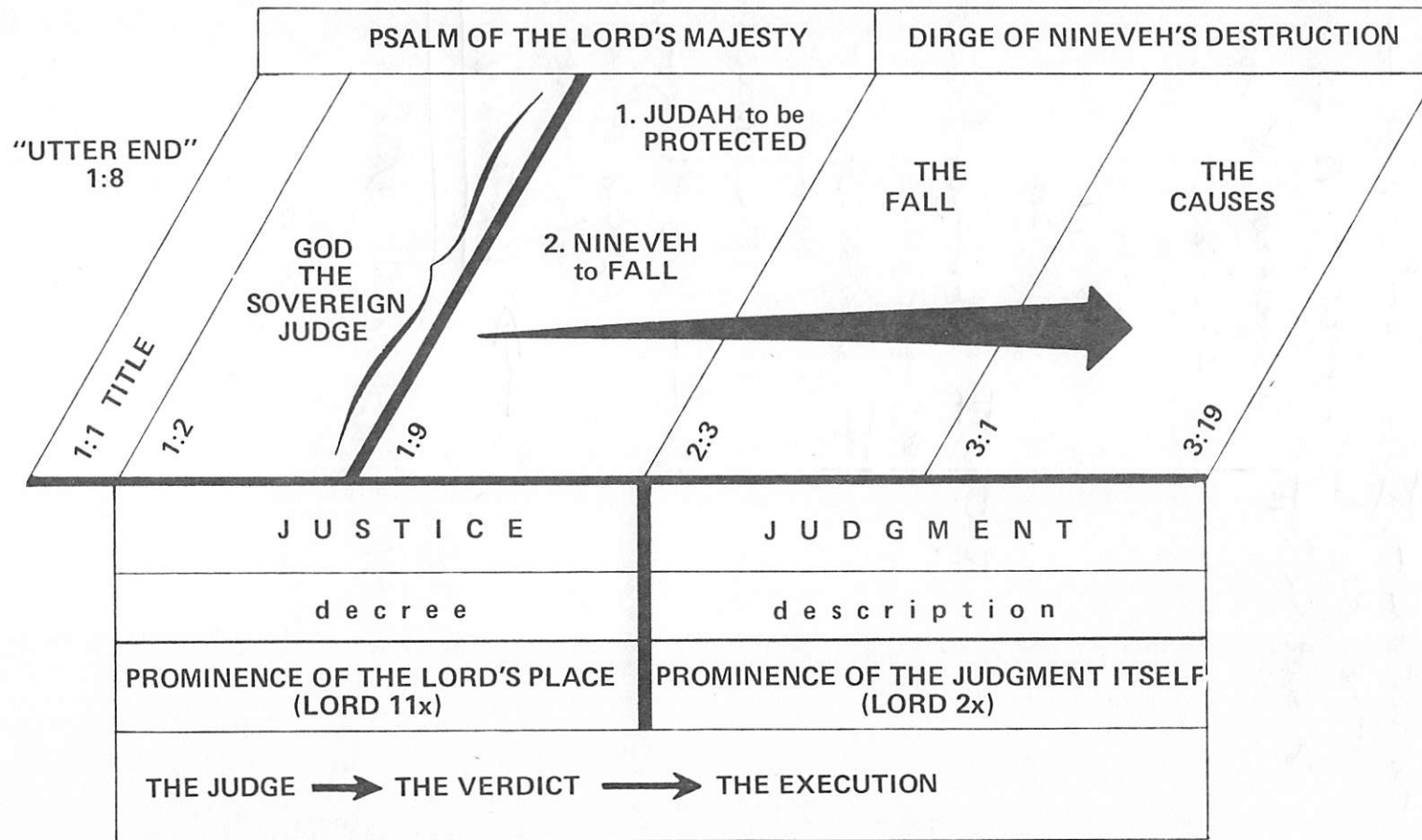
(Jensen Bible Study Charts, Chart 65)

~~Nicholas~~ - The Oracle of Nuremberg (much like Anos)

- came before 612 BC.
- a book of judgement against Nineveh
- written at a time after Nineveh's strongest days
- 3:8 - best reference for date (50 years before
Thebes destroyed 668 BC. Nineveh's downfall)
- less a far less complicated plot than other books
- divides in two, one unified message
- thrust - God is going to judge Nineveh for the
(their) way she treated other nations
- ~~the~~ easily structured

NAHUM

W O E T O N I N E V E H !



~~Abakkuk~~

Abakkuk - try to find out date I writing in order to read in context

a professional prophet

→ begins book w/ a prayer - writes before 605 BC.

→ structure - I prayer 1:2-4 → Answer 1:5-11
Falls into
2 sections II 5 passages I use

2:6-8

9-11

12-14

15-17

18-20

Section II changed format - bunch of mini sermons

III chapter 3 - a totally separate unit does not fit logically with the proceeding

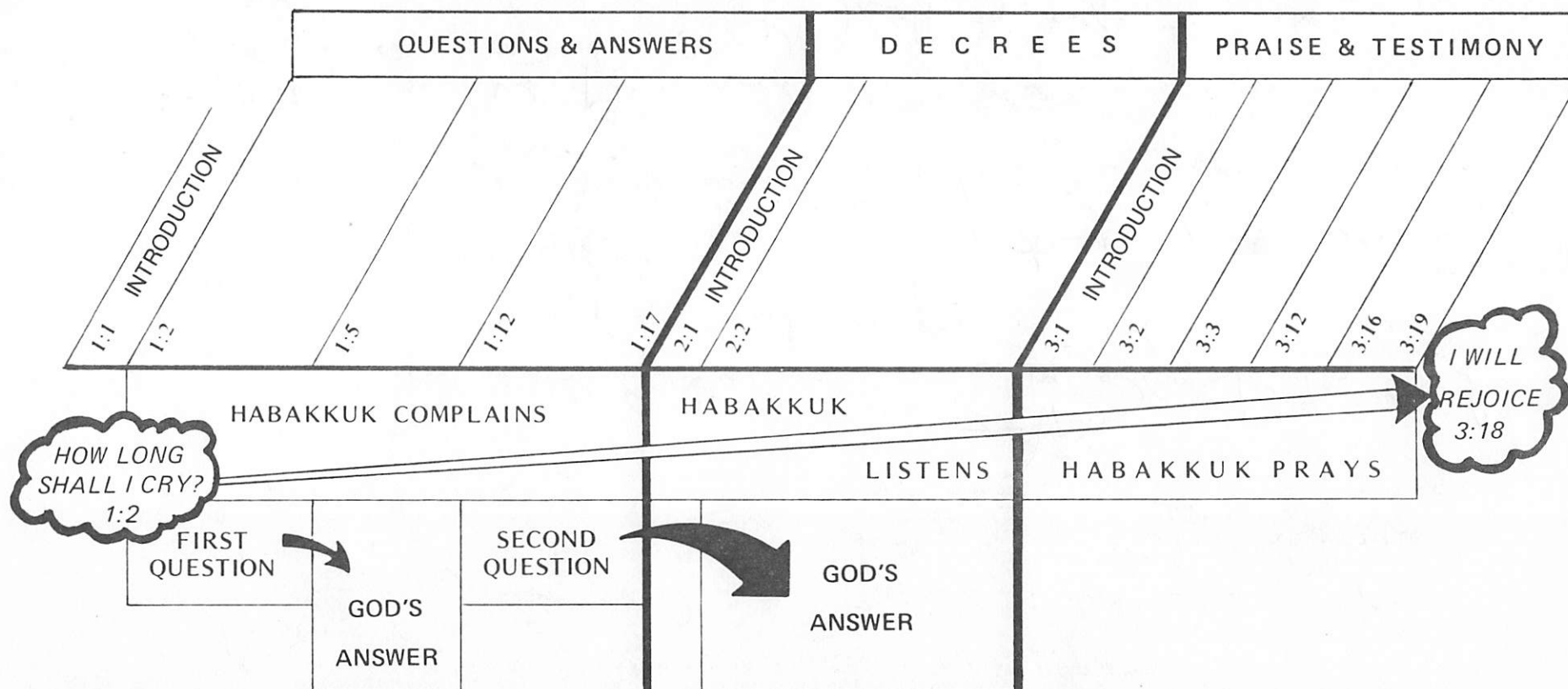
through - even though we don't know what God is doing we will have faith - much like Moses, Job
→ Righteous live by faith

The just shall live by faith

HABAKKUK

THE RIGHTEOUS LIVE BY FAITH

27



3 key positions

① Situation & life - historical (cultural sit.)
7th cen. → 21st or 18th

1st 3 sermons

2nd sermon, bones

3rd 3 sermons

king standing
along side

Soteriology - no real quest. of author

the danger of the lord concept

1.4

3 sermons

2 sermons or 7 sermons or 11

- 3 sermons vs. 11 - never is the goal

chapt. 2 as negat & oppos

call to repentance

(4-7) (5-11) (2-15)

chapt. 3 -

vs

3 sermons

(2-7)

(8-12)

(14-17)

Book:

1:1 longer intro & genealogy
4 generations - historical?
- royal prophet

theme of book - no one of
Hebrews: a day of judgment
- judgment what is to come

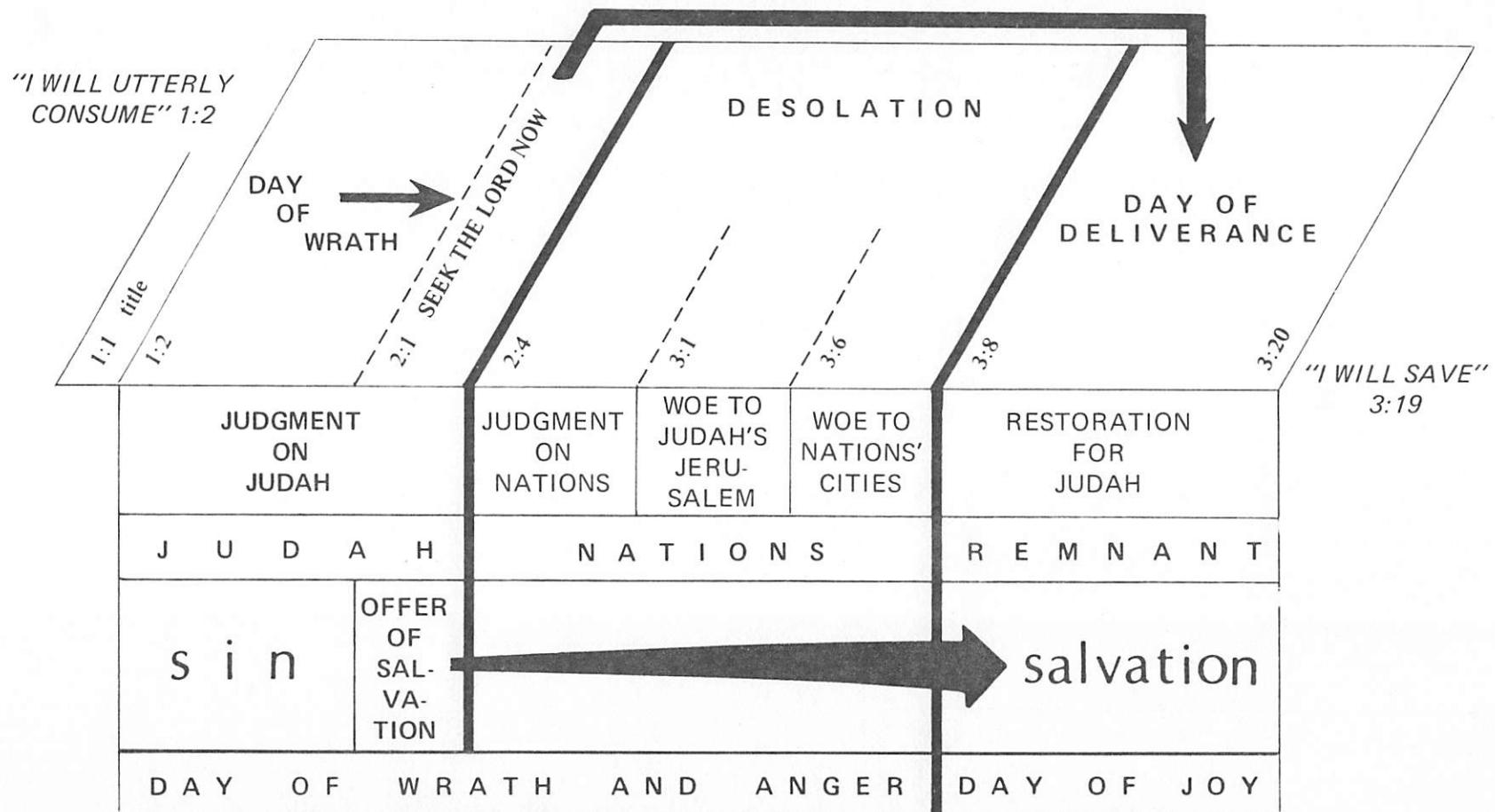
~~the~~

the Day of the Lord

thus 5:18 - 20 Day of
the Lord

ZEPHANIAH

DAY of DESOLATION and DELIVERANCE



2 KEY PASSAGES: JUDGMENT 1:14-18; RESTORATION 3:14-17

HAGGAI

personal words to Zerubbabel

BUILD THE HOUSE, AND I WILL BE GLORIFIED

3 weeks		2 months		1 day	
1 <i>First Sermon</i>	1:12 <i>Response</i>	2:1 <i>Second Sermon</i>	2:10 <i>Third Sermon</i>	2:20 <i>Fourth Sermon</i>	2:23
R E P R O O F	ASSURANCE	ENCOURAGEMENT	BLESSING	PROMISE	
PEOPLE'S WORK PROMINENT		GOD'S WORK PROMINENT			

Temple begun 536 B.C.
Temple discontinued 534 B.C.

520 B.C. CHARGE TO RESUME BUILDING

WORK BEGUN

ENCOURAGEMENT TO FINISH

TEMPLE
FINISHED
516 B.C.
EZRA 6:15

*Book opens
with a problem
1:2*

*Book closes
with a promise
2:23*

(Jensen Bible Study Charts, Chart 69)

ZECHARIAH

KING OVER ALL THE EARTH

520 B.C.

518 B.C.

after 516 B.C.?

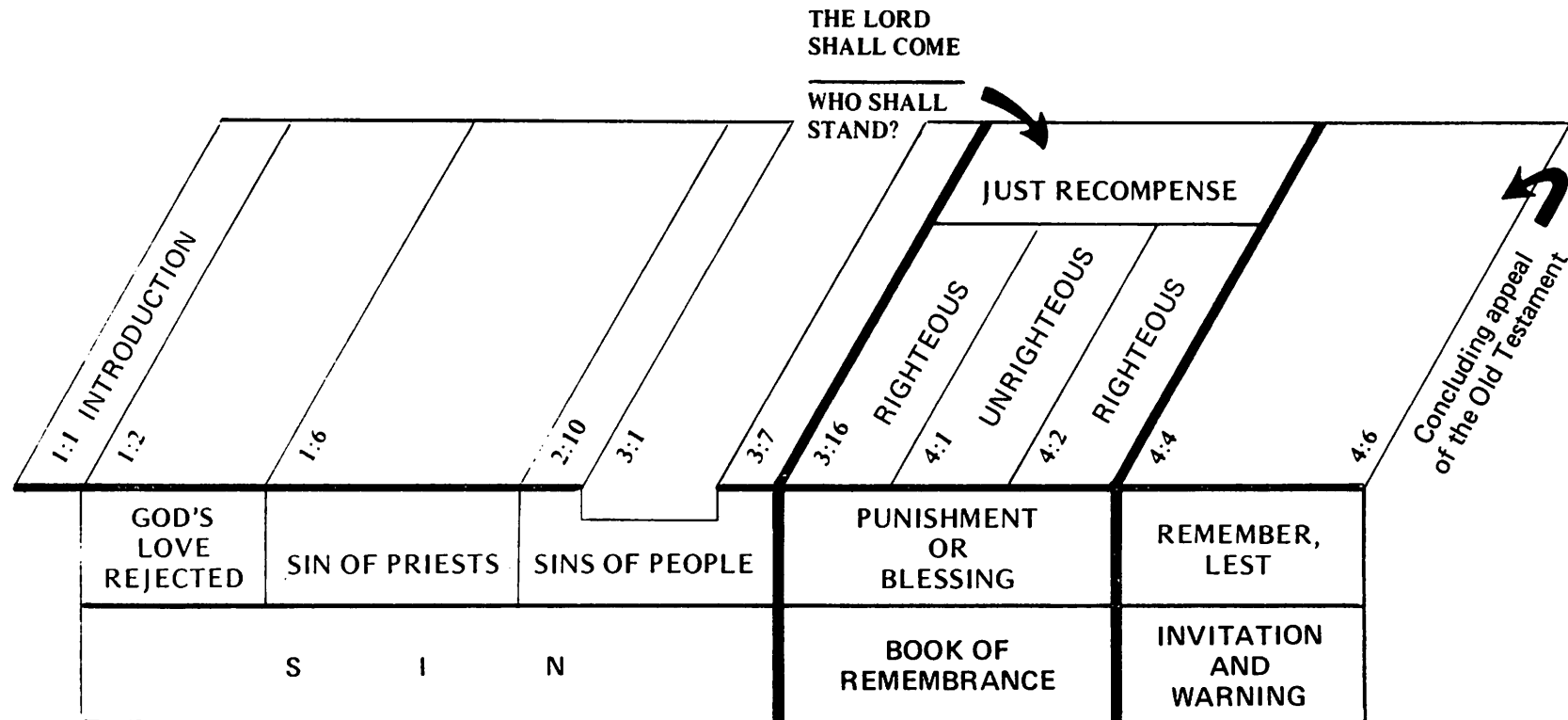
WRITTEN DURING THE BUILDING OF THE TEMPLE				WRITTEN AFTER THE TEMPLE WAS COMPLETED	
1	EIGHT VISIONS 1:7	6:9	FOUR MESSAGES 7:1	TWO BURDENS 9	14
WAY OF SALVATION	MESSIANIC KINGDOM VISIONS	BRINGER OF SALVATION	P R E S E N T C O M M A N D S	FUTURE THINGS	
	Behold the man . . . the branch		love, truth and peace	the day of the Lord cometh	
"My house shall be built" 1:16			"Let your hands be strong" 8:9	"holiness unto the Lord" 14:20	

(Jensen Bible Study Charts, Chart 72)

MALACHI

WILL A MAN ROB GOD?

31



love
spurned

grace
still offered

(Jensen Bible Study Charts, Chart 75)

SECTION D

A SURVEY OF WRITINGS, WISDOM, AND WORSHIP

BIBLICAL MATERIAL COVERED:

LESSON 12: Daniel, Esther

LESSON 13: Proverbs, Ecclesiastes

LESSON 14: Job, Song of Songs, Lamentations

LESSON 15: Psalms

PRELIMINARY REMARKS: This section of the study guide covers most of the material contained in that portion of the Hebrew Bible known as the *Writings* (see above, p. A-4). Beside Chronicles & Ezra-Nehemiah, which are dealt with earlier (Lessons 3 & 4), the Book of Ruth is the only work omitted here from the Writings. This is because it is examined in study of the *Judges*, OT 101, *Early Hebrew History* (see above, p. i).

For the sake of convenience the books covered in Section D have be divided into three topical divisions: *Writings, Wisdom, and Worship*. Lesson 12 concerns the exilic *Writings of Daniel and Esther*; while Lessons 13-15 consist of the *Wisdom Literature of Proverbs, Ecclesiastes, and Job* and the *Worship Literature of Lamentations and Psalms*, respectively. Due to the unusual nature of the book known as *Solomon's Song*, no attempt has been made to classify it in one of the three categories mentioned above. Instead, it has simply been listed along with Lamentations, since it often appears in the *Megilloth (Festive Scrolls)*.

LESSON TWELVE

DANIEL & ESTHER

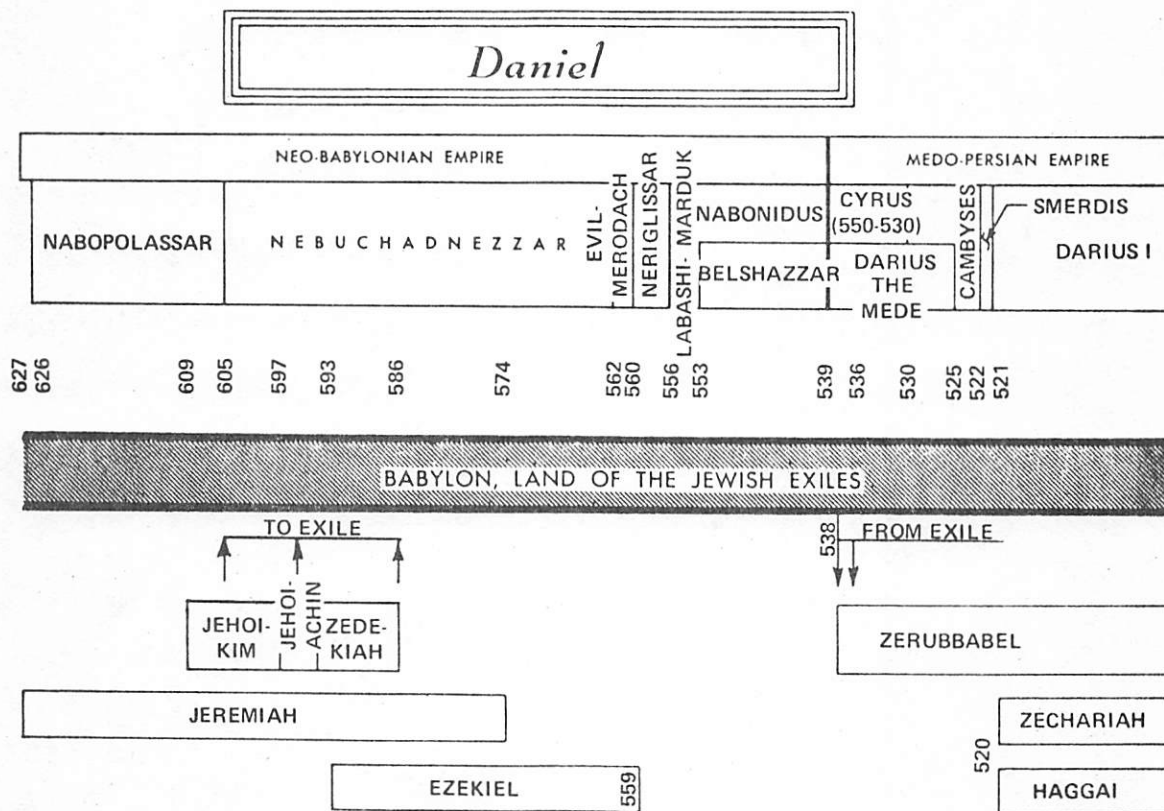
PRELIMINARY REMARKS: One of the first questions that is usually asked at this juncture in the study is "Why is Daniel not included in the Prophets?" The answer concerns the *similarity* of Daniel to Esther. These two books, more than any others in the Hebrew Bible, reveal *Jewish life in exile*. For Daniel it was Babylonian Exile; for Esther it was Persian. But for both it was *life under foreign control*.

Even though Daniel was a prophet and Esther was a queen, the books which bear their names have a surprisingly similar *message*. What the captives needed to hear, and what these books proclaim, is that *God rules the world and honors his faithful servants*, even when Israel is under gentile domination.

I. HISTORICAL SETTING FOR THE BOOK OF DANIEL

The historical setting for Daniel is made quite clear in his book. Notice especially the references in *Daniel* 1:1, 21; 10:1:

Then, compare the *Jensen Bible Study Chart*, #94:



Compare also above, pp. B-34, 36, 37 for further historical data which will be helpful in interpreting Daniel's book. In view of these references, how do you think Daniel understood his relationship to the 70 years of exile? Compare *Daniel* 9:2-3:

II. LITERARY STRUCTURE OF DANIEL

The Book of Daniel, like Ezra, was written in two languages: *Hebrew* (language of Israel and the O.T. Scripture in general) and *Aramaic* (accepted trade language of the Ancient Near East during the 6th century B.C.). The choice of languages to emphasize different themes seems intentional on the part of the writer. Notice its relationship to the structure of the book below:

DANIEL

Hebrew (Dan. 1)

Introduction to Entire Book

Aramaic (Dan. 2-7)

Theme expressed mostly in
narrative style:

Dan. 2-----	God		
3-----	God	Removes	
4-----	God Judges	Preserves	4 Empires
5-----	Proud Rulers	His	to
6-----	Servants	Establish	
7-----	His Kingdom		

Hebrew (Dan. 8-12)

Theme expressed mostly in
visionary style:

Dan. 8-----	Vision of Media-Persia & Greece
9-----	Daniel's Prayer & God's Response
10-12-----	Vision of Persia, Greece, and the End of Time.

Additional Comments:

III. SURVEY OF BIBLICAL MATERIAL

A. INTRODUCTION, Dan. 1:

Although far more could have been written, describing life in exile, the writer chose to include only the small amount of material found in Daniel 1-12. It seems wise, therefore, to ask *why the writer chose the accounts contained herein*. As you examine the introduction and the chapters that follow, ask yourself this question.

B. NARRATIVE (ARAMAIC) SECTION, Dan. 2-7:

The theme of Daniel actually presents itself in a three-fold manner. Each of these aspects may be examined separately:

*God Removes 4 Empires
to Establish His Kingdom (Dan. 2, 7):*

God Preserves His Servants (Dan. 3, 6):

God Judges Proud Rulers (Dan. 4-5):

C. VISIONARY (HEBREW) SECTION, Dan. 8-12:

In this section the same basic theme is presented as was in Daniel 2-7. The style of the book changes slightly, as does the person in which it is written (cp. Dan. 7:1-2 with 8:1-2). It has been suggested by many that the change in language is because of the intended audience. The Aramaic would appeal to the *non-Jewish* reader, while the Hebrew would be received better by the *Jew*. It is possible that the two sections may have circulated separately before they were collected into a single book as we know it today.

Media-Persia & Greece (Dan. 8):

Daniel's Prayer & God's Response (Dan. 9):

(Due to the nature of this course it is not possible to give a detailed exposition of the *Seventy Weeks of Daniel* (Dan. 9:24-27). Instead, the reader is referred to the commentaries by Leon Wood, *Daniel*, 1973, pp. 243-63 and Joyce G. Baldwin, *Tyndale Commentary on Daniel*, 1978, pp. 167-78.)

The primary thing to notice here is that the *seventy-sevens* are set in contrast to the *seventy years of captivity* (cp. Jer. 25:11, 12; 29:10), and that they will culminate in the *inauguration of the Kingdom of God*.

Persia, Greece, and the End of Time (Dan. 10-12):

Again, a brief comment will have to suffice regarding the details of this prophecy. It is general agreed upon that this passage reaches its climax in chapter eleven where it makes detailed reference to a portion of the reign of *Antiochus Epiphanes IV*, a Greek ruler of Judea during the 2nd century B.C. In his sacrilege and desecration of the temple at Jerusalem he became a symbol of all anti-God forces.

After the reference to this crisis time for the Jewish people, Daniel's visions turn to the far distant future, indeed, to the very end of time. Below, summarize a few of the highlights mentioned in chapter twelve:

CONCLUDING REMARKS TO DANIEL:

IV. HISTORICAL SETTING FOR THE BOOK OF ESTHER

The key factor in determining the setting for this book is the identification of *King Ahasuerus* with *King Xerxes of Persia*, who ruled from 478-464 B.C. For the pertinent biblical references compare

Esther 1:1

Ezra 4:6, 7

For the relevant charts, see those above, pp. D-3, B-34, 36, 37.

V. SURVEY OF BIBLICAL MATERIAL

A. The Banquet where Vasti is Dethroned, Esther 1:1-22:

B. The Banquet where Esther is Enthroned, Esther 2:1--4:17:

(Mordecai saves the King's life, 2:19-23)

(Haman is promoted by the King, but
defied by Mordecai, 3:1-6)

(Haman devises a plot to destroy the Jews, 3:7-15)

(Mordecai & Esther devise a plot to save the Jews, 4:1-17)

C. The Banquet where Haman is Destroyed, Esther 5:1--7:10:

(1st Course: Setting the Stage, 5:1-14)

(A sleepless night & chronicles, 6:1-9)

(The tables begin to turn, 6:10-14)

(2nd Course: Roasted Haman, 7:1-10)

D. The Feast where the Enemies of the Jews are Destroyed,
Esther, 8:1--9:32:

(Mordecai is promoted, 8:1-2)

(Jews prepare to defend themselves, 8:3-17)

(Victory belongs to the Jews, 9:1-19)

(The Feast of Purim is instituted, 9:20-32)

E. Epilogue, Esther 10:1-3:

CONCLUDING REMARKS TO ESTHER:

LESSON THIRTEEN

PROVERBS, ECCLESIASTES

PRELIMINARY REMARKS: Here with the Books of Proverbs and Ecclesiastes, and in the next lesson with Job, one comes into contact with the very heart of Hebrew *Wisdom Literature*. In these three works it is seen in all its emotion, practicality, and diversity. For the Old Testament believer *wisdom* was not some philosophical debate, considered apart from the blood, sweat and tears of life, but rather *it was life*. Only the one who was wise, truly knew *how* to live life, *before God and man*.

It should be noted at the outset that with the study of these three books, two very different perspectives are gained regarding the life of wisdom. The *Book of Proverbs* presents what one might call *basic wisdom*; while the *Books of Ecclesiastes and Job* reflect a far more *complex wisdom*. Each must be taken in its own rights and be given full value in order for one to understand *wisdom* as the Bible presents it.

I. THE BOOK OF PROVERBS

A. INTRODUCTION TO PROVERBS (BASIC WISDOM):

By using the term *basic wisdom* the author means that in the Book of Proverbs one finds the *basic principles by which God governs the moral universe*. Here we see the way that God *usually works* in relation to man. There is a *cause and effect* relationship between the keeping of the covenant *law* on the part of man and the dispensing of divine *justice* on the part of Yahweh. A good example of this is found in *Proverbs 3:1, 7-8, 9-10*:

It is a mistake to interpret Proverbs as a set of absolute promises, which God has obligated himself to keep. This is not to say that God does not keep his promises! Rather, we must distinguish here between *principle* and *promise*. Therefore, when a righteous person finds the cause and effect principle stated above *not working*, it is *not* because God has failed to keep a promise. In that case, God may very well be working according to a different set of principles, or according to a combination of principles.

The concept of *nature & miracles* in the Old Testament may serve here as an example:

Then, compare the principles stated at the top of this page with the life and ministry of Jesus:

TWO DANGERS:

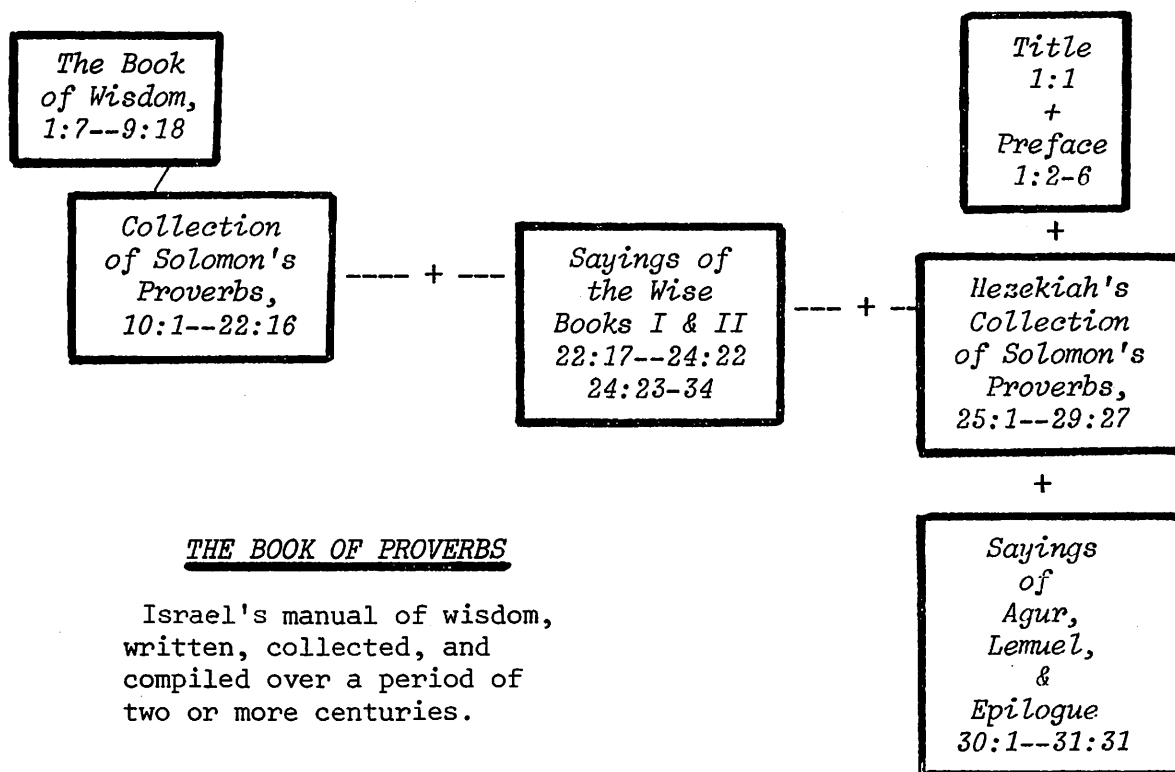
1.

2.

B. DATING & STRUCTURE OF PROVERBS:

While a major portion of the Book of Proverbs shows direct connection with *King Solomon* (10th century B.C.), several sections do not. For instance, Prov. 22:17 and 24:23 mentions the *sayings of the wise*, while chapters 30 and 31 are linked with *Agur, the son of Jakeh*, and *King Lemuel*, respectively. One can only conclude, therefore, that a significant amount of the proverbs were written in the 10th century, and at least some editorial work took place during the 8th century, under the direction and work of *Hezekiah's men* (cp. 25:1).

The growth of the separate literary units within the Book of Proverbs may well have taken place in the following manner:



C. SURVEY OF BIBLICAL MATERIAL:

1. *Title and Preface to the Book, 1:1-6*

Here one should notice especially the *purpose* of the book as indicated by the compiler:

2. *The Book of Wisdom, 1:7--9:18*

This section of Proverbs differs from the rest in that it is an extended unit with a unified theme, as compared to a collection of more or less short maxims. The basic *genre* in which it is written is that of a son who is receiving counsel from his mother and father. Quite often wisdom is personified in this section, appearing as a woman who cries out in the streets (cp. 1:20).

3. *The Collections of Solomon's Proverbs, 10:1--22:16; 25:1--29:27*

An important concept to understand when studying poetic literature is that of *Hebrew parallelism*. Notice the various kinds employed in the collections of Solomon's:

Opposite Parallelism: (10:1-7)

Explanatory Parallelism: (10:22; 11:7, 22, 30; 14:19)

Observational Wisdom; (14:20-21)

4. *The Sayings of the Wise, 22:17--24:22; 24:23-34*

This section is much like the collections of Solomon's proverbs, with some longer units (cp. 23:29-35). They were most likely written in the same spirit and style as Solomon's.

5. *The Sayings of Agur, Lemuel, and the Epilogue, 30:1--31:31*

Nothing is known of the authors of this section of Proverbs except that which is stated in the text itself. It can be supposed that they were Israelites (cp. 30:7) who lived around or after the time of Hezekiah, but this is not at all certain.

A unique feature of the poem by Lemuel is that it is ascribed originally to his mother (cp. 31:1). Whether the epilogue, celebrating the virtuous woman, is to be ascribed to Lemuel or not, is difficult to determine.

D. CONCLUDING REMARKS OF PROVERBS:

An excellent way to study the Book of Proverbs is from a topical perspective. For a resource in this area, see Derek Kidner, *Tyndale Old Testament Commentary on Proverbs*, 1964, 1972.

It should also be noted that the *wisdom* of Proverbs cannot be learned in an analytical, theoretical fashion. Rather, it must be learned *in life*. It is therefore recommended that the student who wishes to study the Book of Proverbs spend a little time each day reading and meditating on the sayings of wisdom contained therein. Then, as situations arise, God himself will teach us *his wisdom in our lives*.

II. THE BOOK OF ECCLESIASTES

A. INTRODUCTION TO ECCLESIASTES:

Before continuing in this lesson review the material presented above (p. D-11) regarding the concept of *basic wisdom*. A clear understanding of that is essential for approaching the idea of *complex wisdom*.

Traditionally, the Book of Ecclesiastes has been viewed by the church as *man's wisdom* or *life under the sun*. An approach of this nature does not, however, fully account for its place in the Scripture. This author prefers to interpret the book as complex wisdom, much like the Book of Job (see Lesson 14). *Complex wisdom* is that attitude or understanding one must take when God acts according to different principles from those stated in basic wisdom, or according to a combination of principles (see above, p. D-11). Wisdom, in this sense, is not understanding *why* or *how* God is working; rather *it is knowing him and trusting him when you do not understand*. This is the message of Ecclesiastes and Job in its simplest form.

The writer of Ecclesiastes identifies himself as *the preacher* (Hebrew = *Qoheleth*), who is a son of David, king in Jerusalem over Israel (cp. Eccles. 1:1, 12, 16). There is little doubt that the reader is meant to understand Solomon as the object of the reference. It is difficult to say why he made the reference as enigmatic as he did.

B. SURVEY OF BIBLICAL MATERIAL:

Since the Book of Ecclesiastes does not lend itself easily to a structural study, it will be approached in a thematic fashion here. Notice the major elements presented in the book:

The Meaninglessness of Life as it is Observed by a Wiseman:

Wisdom (1:12-18)

Pleasure (2:1-11)

Labor (2:17-26)

Oppression & Friendlessness (4:1-12)

Advancement (4:13-16)

Wealth (5:8-16)

Destiny (9:1-8)

The Answer to the Dilemma as Observed by a Wiseman:

From the references given, what would you see as the answer?
(cp. Eccles. 2:24-25; 3:12-14, 22; 5:18-20; 8:15; 9:9-10; 11:7--12:14)

C. CONCLUDING REMARKS ON ECCLESIASTES:

LESSON FOURTEEN

JOB,

SONG OF SONGS, LAMENTATIONS

PRELIMINARY REMARKS: In a very real sense the Book of *Job* belongs with the Books of Proverbs and Ecclesiastes. It is the third of the three major wisdom books in the Old Testament. That of which Solomon wrote with such eloquence, *Job lived*. His book is a testimony to the difficulty in applying basic wisdom to every situation and the necessity of *complex wisdom*.

Of all the books of the Old Testament, *Song of Songs* is surely the most difficult to interpret. While it is clearly a beautiful poem of love, its place in the Scripture is puzzling. Unfortunately, it is its very enigmatic nature that has caused many if not most in the church to ignore its presence in their Bibles.

Finally, the Book of *Lamentations* shows one a moving example of Israelite *worship* literature. Set against the tragedy of the destruction of Jerusalem in 586 B.C. the little collection of poems gives vent to the feelings and emotions of the remnant who went captive to Babylon. Moreover, it provides a vehicle through which successive generations of God's people can express similar feelings of disappointment and discouragement to a loving and faithful Lord.

I. THE BOOK OF JOB

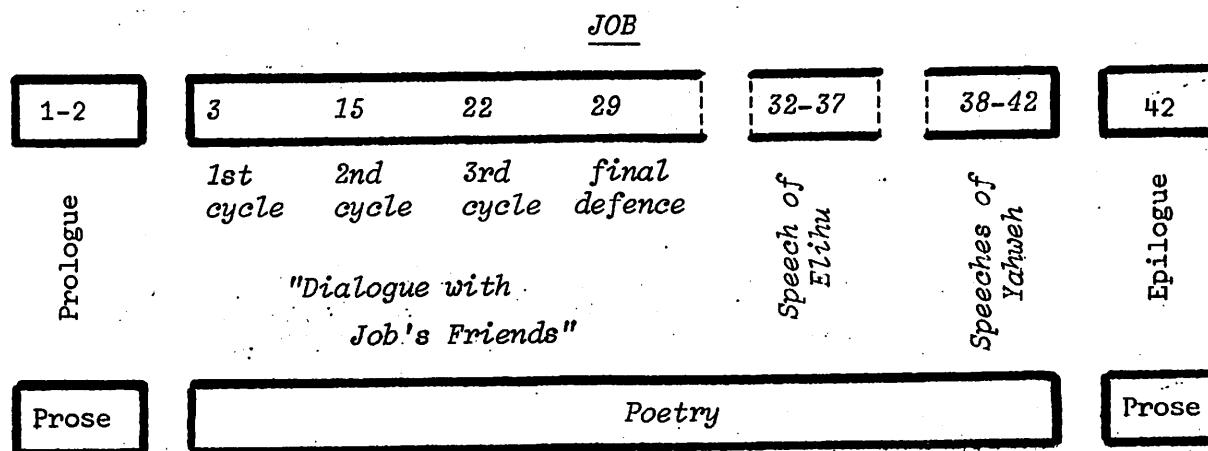
A. INTRODUCTION TO JOB:

A prerequisite for understanding the Book of Job as it has been presented in this lesson is a careful study of the previous lesson, #13 (see above, pp. D-10-17). Notice especially the distinction between *basic* and *complex wisdom*.

Regarding the *historical setting and/or date of writing* of the Book of Job, little can be said with any certainty. The setting seems to be patriarchal; but, as is customary with wisdom literature, no other historical or geographical data is included (except an enigmatic reference to the land of Uz). It can only be inferred, therefore, that it may have been set into its poetic verse and committed to writing *either* shortly after the historical event *or* around the 10th-6th centuries B.C. when much of the other wisdom material was written and compiled.

B. LITERARY STRUCTURE OF JOB:

The structure of Job is similar to the *Hebrew-Aramaic-Hebrew* pattern found in the Book of Daniel (see above, p. D-4). The difference is that in Job it is not a language change, but rather a switch from *prose to poetry to prose*. The prologue and epilogue are in prose, whereas the main story is in poetry. In diagram form it looks like this:



C. SURVEY OF BIBLICAL LITERATURE:

1. *Prologue, Job 1-2:*

A careful reading of this narrative section is essential to an understanding of the main portion of the book. What key factors do you see here?

2. *Job's Dialogue with his Friends, Job 3-28:*

Three distinct cycles of dialogue take place in this section (see chart above, p. D-19). After reading the section, answer the questions below in your own words:

What was the basic message of Job's friends?

How does their message compare with the Book of Proverbs?

Summarize Job's response:

Who was right, Job or his friends?

3. *Job's Final Defence, Job 29-31:*

What is the essence of Job's defence here, as compared to his words in the beginning (see Job 3:1-26; 6:1--7:21)?

4. *The Speech of Elihu, Job 32-37:*

Notice the brief narrative (prose) introduction to the speech of Elihu (32:1-6a):

Does the speech of Elihu differ significantly from those of Eliphaz, Bildad, and Zophar? If so, in what way(s)?

5. *The Speeches of Yahweh, Job 38:1--42:6*

1st Speech (38:1--40:2):

Job's reply (40:3-5):

2nd Speech (40:6--41:34):

Job's reply (42:1-6):

6. *Epilogue, Job 42:7-17:*

II. THE SONG OF SONGS, WHICH IS SOLOMON'S

A. INTRODUCTION TO SOLOMON'S SONG:

Although a beautiful portion of Old Testament poetry, the Song of Songs is, nevertheless, replete with interpretive problems. There have been no definitive conclusions reached regarding authorship, date, or basic message. Our purpose in a survey of this nature will be to present the most commonly accepted theories of interpretation in brief, and then, to survey the biblical material according to the theory which the present author finds most plausible.

THEORIES OF INTERPRETATION:

1. *Allegorical Interpretation:* An allegory is an extended metaphor (cp. examples in Ezekiel 23, above, p. C-34; and John 15). In an allegory no historical reality is necessary:

2. *Typological Interpretation:* This approach allows for the possibility of actual, historical persons implied in the poem, *but* they merely stand as a symbol or type of a higher or deeper spiritual truth:

3. *Basic Literal Interpretation:* Here the poem is understood as a simple love story, celebrating the joys of human love between two individuals, Solomon and his beloved Shulammite:

4. *Literal-Shepherd Interpretation*: This view sees three (instead of two) characters in the poem: Solomon, the Shulammite, and her shepherd-lover. The poem is understood as a satire *about* Solomon, written by an unknown author in the Northern Kingdom after the split in 931 B.C. (or, possibly towards the end of Solomon's rule). In the story Solomon is depicted as the powerful king who can have any woman he wants and as many women as he wants, *except* for one particular Shulammite from the North who is faithful to her beloved shepherd (cp. 1:7-8). In this *Israelite love-story* political power is outdone by the simple, but strong fidelity and love of a maiden and her loved.

B. SURVEY OF BIBLICAL MATERIAL:

Because of the obscurity of literary units and main characters in Solomon's Song, no systematic outline will be attempted here. Instead, some basic guidelines will be offered:

1. *Seek to identify the main characters*: This must be done on the basis of the gender of the Hebrew pronouns used; i.e., male and female, singular and plural (cp. the *New International Version* regarding this aspect).
2. *Try not to read too much into the text*: Even if you take an allegorical or typological approach, let the text speak for itself. Keep in mind the manner in which this story might have been understood in the days of King Solomon (10th century B.C.).
3. *Look for the unifying message of the poem as a whole*: One must seek to understand the reason for the inclusion of the Song of Songs in the Canon. What is its message for its original hearers and for the church today?

III. THE BOOK OF LAMENTATIONS

A. INTRODUCTION TO LAMENTATIONS:

The traditional title attached to this collection of poems attributes authorship to the prophet Jeremiah. Further, the setting revealed in the text and our knowledge of the time and ministry of the prophet would make the traditional view of authorship quite likely. (For the historical background to Jeremiah, see above, pp. C-16, 17; notice also the material regarding the fall of Jerusalem on p. B-34.)

B. LITERARY STRUCTURE OF LAMENTATIONS:

The Book of Lamentations is a collection of five poems, four of which are *acrostic* in format. This means that each verse in a given poem (and sometimes each line in a verse) begins with the successive letters of the Hebrew alphabet. For the sake of illustration, an example with English equivalents is given below:

(text is New International Version)

Lamentations 1, 2, 4

- A 1. How deserted lies the city,
once so full of people!
How like a widow is she,
who once was great among the nations!
She who was queen among the provinces
has now become a slave.
- B 2. Bitterly she weeps at night,
tears are upon her cheeks.
Among all her lovers
there is none to comfort her.
All her friends have betrayed her;
they have become her enemies.
- C 3. After affliction and harsh labor,
Judah has gone into exile.
She dwells among the nations;
she finds no resting place.
All who pursue her have overtaken her
in the midst of her distress.

(etc.) (Lamentations 1:1-3)

Like chapters 1, 2, & 4, chapter 3 of Lamentations is also acrostic, but in a much stronger way. Here each line within each stanza begins with the successive letters of the Hebrew alphabet:

Lamentations 3

- G 19. I remember my affliction and my wandering,
the bitterness and the gall.
- G 20. I well remember them,
and my soul is downcast within me.
- G 21. Yet this I call to mind
and therefore I have hope:
- H 22. Because of the LORD's great love we are not consumed,
for his compassions never fail.
- H 23. They are new every morning;
great is your faithfulness.
- H 24. I say to myself, "The LORD is my portion;
therefore I will wait for him."
- I 25. The LORD is good to those whose hope is in him,
to the one who seeks him;
- I 26. it is good to wait quietly
for the salvation of the LORD.
- I 27. It is good for a man to bear the yoke
while he is young.

(etc.) (Lamentations 3:19-27)

C. THE MESSAGE OF LAMENTATIONS:

Summarize below in your own words the basic message of the Book of Lamentations. List key references to support your conclusion:

LESSON FIFTEEN

PSALMS

PRELIMINARY REMARKS: We have come, at the conclusion of our study, to what is surely the most familiar portion of the Old Testament, the Book of the Psalms. Here one finds the *worship manual of Israel*. While most of the Old Testament speaks *to us* on behalf of God, the Psalms provide the other part. *They speak to God, for us*. A vehicle for expressing practically every emotion or concern is provided by the Lord for his people.

An introduction to the Book of the Psalms forms a fitting final chapter to a survey of the Old Testament. Having read the histories, having heard the voice of Yahweh speak through his servants the prophets, having considered wisdom with the sages, let us now worship at the feet of the One who alone gives life and meaning to it all.

AN INTRODUCTION TO THE BOOK OF PSALMS

A. The Nature of the Book:

The corpus of literature known as the Book of Psalms is a collection of worship liturgy written over a millennium of time. It begins at least as far back as *Moses* (Psalm 90, 15th cent. B.C.) and extends into the *exilic era* which followed the fall of Jerusalem in 586 B.C. (Psalms 89, 137, 6th to 5th cent. B.C.).

The collection of the Psalms in *books* (and, later into a *book*) also seems to have taken place over a substantially long period of time.

B. Titles for the Psalms, and Books of Psalms:

The Hebrew Bible provides titles for better than two-thirds of the Psalms. These give the reader information regarding at least five different areas:

1. Authorship (?)
2. Historical origin or setting
3. Literary features
4. Liturgical usage
5. Musical notations

Besides this, the Psalms have been collected in *five booklets*, which seem to have existed somewhat independently at first. Just how old the tradition of these divisions is, is difficult to determine. Notice the diagram below, page D-28.

C. Authorship of the Psalms:

Out of the 150 Psalms found in our English Bibles, 101 are connected with a person or persons. In most cases this seems to imply authorship. However, the Hebrew phrase *le-* before a person's name can mean either *to/for/by*. The second meaning is especially possible when connected with a famous personality such as King David. (cp. the title to the Song *of/to/for* Solomon; above, pp. D-22, 23.)

The following chart should prove helpful for relating the matters of authorship and structure to the book(s) of Psalms:

<u>PSALMS</u>					
<i>Psalms #</i>	<i>1-41</i>	<i>42-72</i>	<i>73-89</i>	<i>90-106</i>	<i>107-50</i>
	<i>Book 1</i>	<i>Book 2</i>	<i>Book 3</i>	<i>Book 4</i>	<i>Book 5</i>
David (73)	3-9 11-32 34-41	51-65 68-70	86	101 103	108-10 122, 124 131, 133 138-45
Asaph (12)		50	73-83		
Sons of Korah (11)		42 44-49	84-85 87-88		
Solomon (2)		72			127
Moses (1)			90		
Heman the Ezrahite (1)			88		
Ethan the Ezrahite (1)			89		

D. TYPES OF PSALMS:*1. *Hymns:**(hymns of Zion)**Psalms 19:**Psalms 48:**Psalms 33:**Psalms 76:**Psalms 67:**Psalms 84:**Psalms 100:**Psalms 122:**Psalms 136:**(hymns of enthronement)**Psalms 47:**Psalms 146-50:**Psalms 93, 96-99:*2. *Penitential Psalms:**Psalms 51:**Psalms 130:*3. *Wisdom Psalms:**Psalms 37:**Psalms 73:**Psalms 49:*

*(The basic divisions for this section of the lesson have been taken from C. Hassell Bullock's *An Introduction to the Poetic Books of the Old Testament*, Moody Press, 1979, pp. 139-47).

4. *Messianic Psalms:*

Psalm 2:

Psalm 45:

Psalm 72:

Psalm 89:

Psalm 110:

5. *Imprecatory Psalms:*

Psalm 35:

Psalm 109:

Psalm 69:

E. PRINCIPLES FOR INTERPRETING THE PSALMS:

1. Determine, as far as is possible, who is speaking in the psalm.
2. View the psalm in it's situation in life, where that can be determined.
3. Keep in mind the liturgical/universal nature of worship literature.
4. Compare the New Testament usage of the psalm where applicable.